

# CHAPTER

1

## PANCHADAS I



### Tattwa Viveka Prakaranam

*(Discrimination of Reality)*

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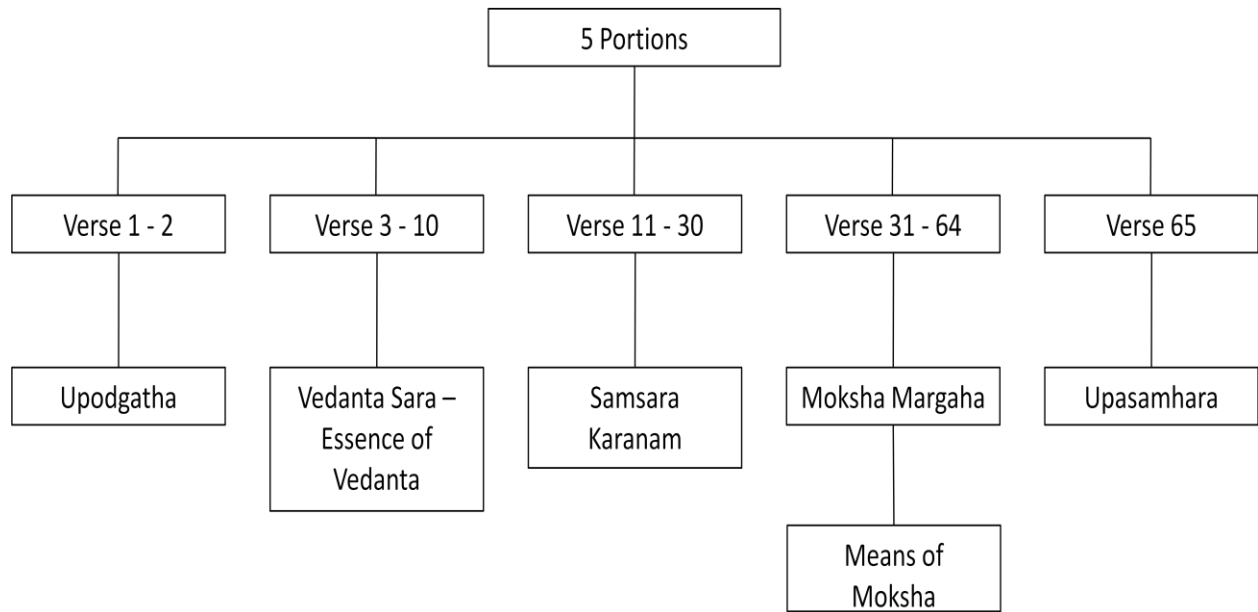
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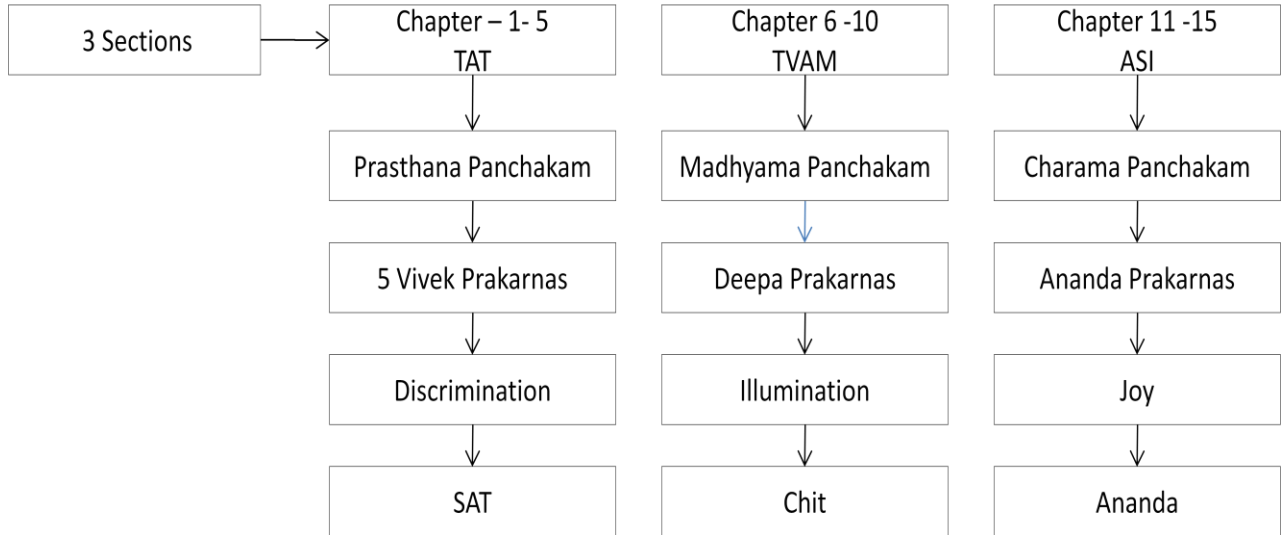
**SUMMARY – CHAPTER 1**  
**TATTWA VIVEKA PRAKARANAM**  
**65 VERSES**



# **LECTURE – 1**

## LECTURE - 1

1. Swami . Vidyaranya known as Madhavacharya established Vijayanagar, Sringeri head. Compulsory text for Advanced Vedanta students who has read 6 Upanishads + Gita . Wrote texts on Vyakanam.
2. Normally ideas spread – Disjointed / Jumbled – Disconnected / repeated in Wrong place and no progressive Development , Deals with all.
3. Clearly classified ideas here – progression in Teaching. Teacher enjoys his writing. Paramarthanandas favourite Text Book – Taught 2 – 3 – time before.
4. Chapter – Analysis of Upanishads Mantras ( Prakaranam or Adyaya ).
5. Smallest Chapter 8 Verses – Bigger 298 Verses.



### CHAPTER 1 : TATTWA VIVEKA

1500 Verses - 15 Chapter :

- Swamiji generally Teaches Chapter – 1- 10

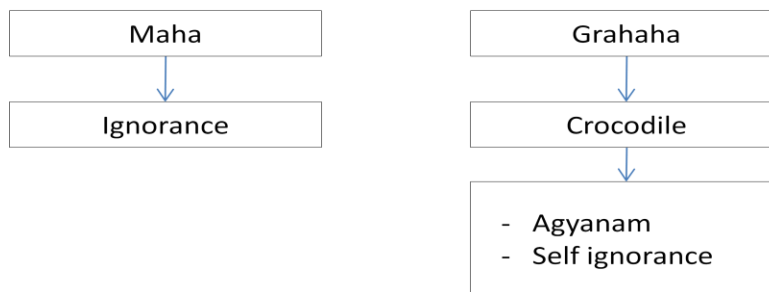
#### Verse 1 : Prayer for Text

नमः श्रीशंकरानन्दगुरुपादाम्बुजन्मने ।  
सविलासमहामोहग्राहग्रासैककर्मणे ॥१॥

Salutation to the lotus feet of my Guru Sri Sankarananda whose only work is to destroy the monster of primal nescience together with its effect, the phenomenal universe. [Chapter 1 – Verse 1]

- Tatva Viveka Prakaranam.

- Mangala Sloka.
- Guru Namaskar - For Completing Study.  
- Shankarananda.
- Ambujam = Lotus.
- My Perceptor – Removed my ignorance.
- Wrote commentaries on 36 upanishads + Gita – Atma Puranam, Saguna Ishvara ,.....
- Greatness of Gurus feet – On principle he stood  
– Destroyer of ignorance.
- Padas = Constant Destroyers of Maha Moha Grahaha

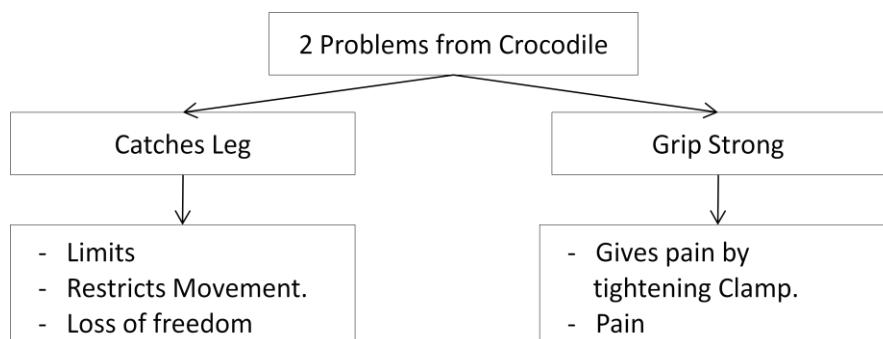


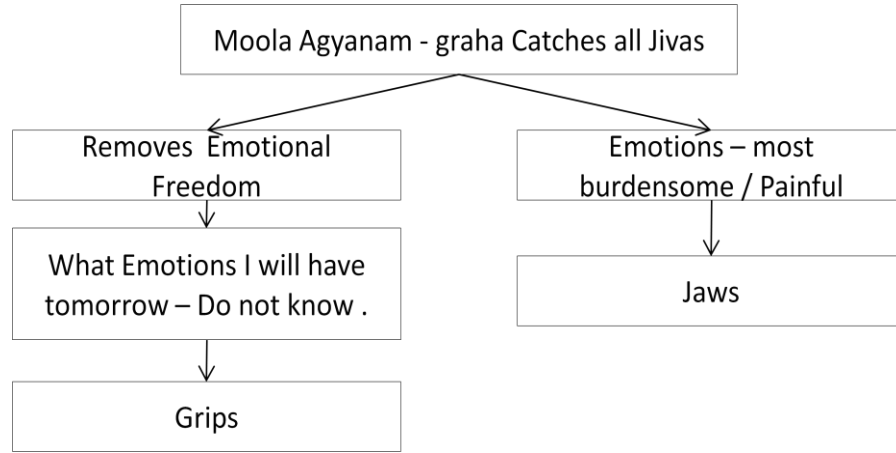
- Atma Ajnana moola Avidya / Ajnanam.
- Gajendra Moksha .... Vishnus Chakram

↓   ↓   ↓

Jiva   I   - Atma Jnana

- Sudarshanam.
- Other Disciplines = Darsanam





- Cause of Agyana Crocodile = Samsara
- Psychological Bondage / Pain = Samsara.
- Released from Samsara – By Teaching Trupti Deepa Prakaranam.
- Dhanyayogam + krutugyata ....

### Freedom from Emotional Bondage :

- Adveshta Sarva Butanam ... Maithra / Karuna ...

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।  
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

'Knowledge' is indeed better than 'practice' ; 'meditation' is better than 'knowledge' ; 'renunciation of the fruits-of-actions' is better than 'meditation' ; peace immediately follows 'renunciation.' [Chapter 12 – Verse 13]

- Descriptions of Jeevan Mukta – Be free from Samsara.
- My Guru Swallows – Moola Avidya + Samsara
- Grahaha = Consumer – Swallower of ignorance of Disciple.

It is Breakfast / Lunch / Dinner for Guru.

- Graham = Crocodile.
- With ignorance Swallowing, Guru Shines.

## Verse 2 : Tatva Viveka - Introduction

तत्पादाम्बुरुहद्वन्द्वसेवानिर्मलचेतसाम् ।

सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ॥२॥

This discussion about the discrimination of Truth (Brahman) (from untruth) is being initiated for the easy understanding of those whose ears have been purified by service to the pair of lotus feet of the Teacher. [Chapter 1 – Verse 2]

- Subject Matter = Tattwa Viveka = Atma.
- Invisible / Immortal / Inner being – 3 I's of creation / Individual.
- Viveka = clear knowledge – Nissamshaya Jnanam.
- Vidyanaraya – 14<sup>th</sup> Century Acharya

### Why repeat this Jnanam?

- For ease of understanding ....
- **Audience** : Adhikari = Sadhana Chatushtaya Sampanna student .... Then Teaching Works. Nirmala chetas required otherwise seed sown on uncultivated Land.
- Serve Guru – learn – be free.

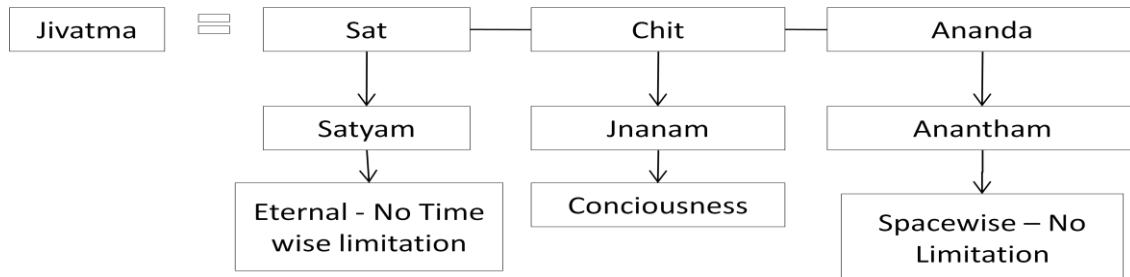
## Verse 3 : Jiva Svarupa – Sat Chit Ananda

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।

ततो विभक्ता तत्संविदैकरूप्यान् भिद्यते ॥३॥

The objects of knowledge, viz., sound, touch, etc., which are perceived in the waking state, are different from each other because of their peculiarities; but the consciousness of these, which is different from them, does not differ because of its homogeneity. [Chapter 1 – Verse 3]

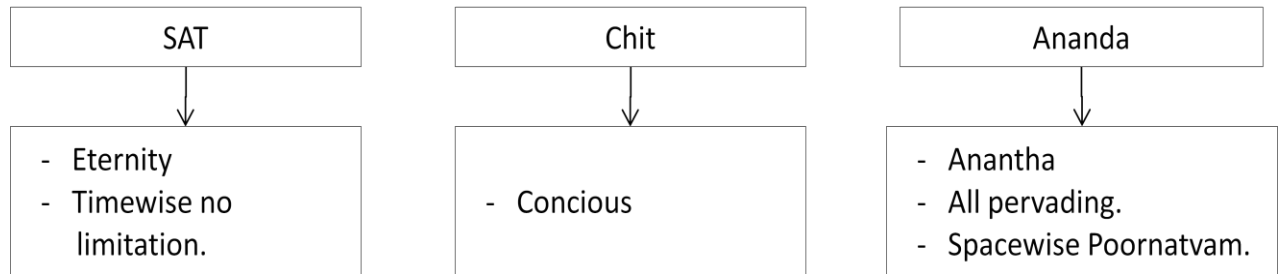
- Nature of Jiva ... All pervading...
- And then Paramatma Svarupa + Aikya .



- Consciousness - Not available for recognition because body Medium Gone.
- Electricity – Invisible – Recognised through rotating fan / light Medium.



- 'Consciousness' – Invisible – Recognised through live Body + Mind Medium.
- Consciousness – Not Recognised when body falls.



- Verse 3 -10 – Inner Essence of every individual – Jiva Svarupam – Sat Chit Ananda.

# **LECTURE – 2**

## Lecture - 2

- Verse 1 : Prayer for Text.
- Verse 2 : Tatva Viveka – introduction – subject.
- Verse 3 – 10 : Jeeva Svaroop – Sat Chit Ananda → Known through Analysis.
- Later – ‘ Paramatma ’ – Sat Chit Ananda Svaroop → known through Scriptures.
- Both one + Same.
- Seemingly Different - Jivatma + Paramatma ... are one – both Sat Chit Ananda.
- Seemingly Different – Wave + ocean..... are one – Both Water.
- 2 Names - one substance.

1<sup>st</sup> Chit      2<sup>nd</sup> Sat      3<sup>rd</sup> Ananda

1. We are Consciousness beings Unlike stone / Table / Chair / Pot.
2. Endowed with faculty of Consciousness / Unarvu / Sentiency / awareness – This Consciousness is Coming in contact with objects of Universe which is called Vishaya – Objects of World.
3. Universe = 5 objects / 5 Segments based on segment to which it is Accessible.
  - Shabda Prapancha – World of Sound Accessible to Ears.
  - Roopa Prapancha - World of form / colors Accessible to Eyes.
  - Sparsha Prapancha – World of Touch Accessible to Skin.
  - Rasa Prapancha – World of taste Accessible to Tongue.
  - Gandha prapancha – World of Smell Accessible to Nose.

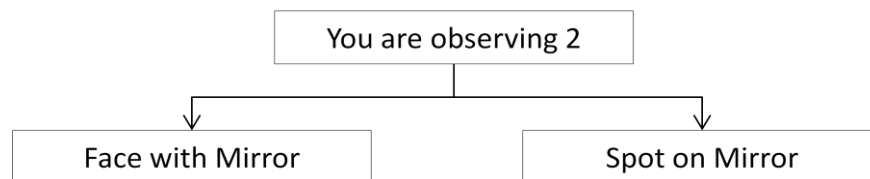
4. World disappears once World of Sound / form / Touch / Taste / Smell disappears – They become non existent for you.

Which object of Consciousness must come in contact with will be decided by whom ?

What is the deciding factor ?



- Whichever Sense organs I choose to operate, others Shut off – if I write ... Eyes Closer ....Ears / touch / Smell / Taste – Shut Off ....
- Sometimes eyes open but not perceiving. Segment of Universe open. 4 Segments Gone.
- In front of Eyes, So many forms, Thoughts of Mind.....
- Mind + thought decide what objects are perceived.
- Indriyam + Type of vritti Locate object of My contact.
- Mirror in front .... Mirror has Dot + Spot ... While cleaning Mirror.



- I decide – See face or Dot at Time of cleaning.
- At Time of Cleaning – See Spot.
- At Time of putting tilak – See Face.
- Specification decided by My thought....
- Once consciousness comes in contact with object, then we have experience of object.
- Before I had only consciousness, I was conscious being.
- When ‘ Consciousness ’ comes in contact with Pot / Cow / Man combination brings Pot / Cow / Man experience.



- **Important Fact :** Before coming in Contact with object – there was consciousness + objects separately.
- Once they come in contact, We use word Pot / Man/ Cow experience .
- Then Consciousness called Consciousness.
- When not in contact with any Medium of Body / Mind / Object, it is called Unarvu – “ consciousness “. When it comes in contact with an object it is itself Renamed experience.
- Experience is another Name of consciousness , We give name to consciousness – When ‘ consciousness ’ is related to an object.
- When Shabda / Sparsha / Rupa / Rasa / Gandha comes ..... Call it Shabda / Sparsha / Rupa / Gandha / Raga Experience.
- Experience = Relational status of consciousness and when consciousness is in touch with objects of experience.
- We have many objects w.r.t Consciousness ..... and Consciousness gets relative status of Pot / Women / Man Experience.
- Are there many experiences or one ?
- **Normally :** Coffee / paper / office .... Many experiences in our conclusion.
- This is fundamental error we have committed.
- There is one ‘ consciousness’ appearing as many experiences, as objects change .....
- All nothing but one consciousness....
- When I – “ consciousness “ am in front of Pot / Wife / Daughter, I call it Pot / Wife / Boss / Daughter Experiences – Happy / Sad / good / Bad experiences.
- Plurality of Experiences is an Erroneous conclusion.
- They are Relational Names of one + same consciousness.
- Once relational status comes. Pot / Cot / Boss / Student ... changes only objects in front....

- Consciousness one – Ekam – in “creation”. There is no change at all in ‘consciousness’.
- One Consciousness – is seemingly appearing as Pluralistic Experiences.
- If you negate objects from Experience, Consciousness – remains.
- All Experiences are one ‘consciousness’.
- I am Swamy – no relational status now you come in front ..... + sit in front of me....Swamy gets Relational Status of Guru – No change in height 5’ – 8”.
- As Relational status ... change in Name.
- Arrival of status ..... Change in Name – Guru.
- Departure of status .... Swami status  
Without Sishya ..... Not Guru.
- I – Swami – undivided / Changeless / Uniform continue ... Relational status + Names come through. When My Guru comes - in front, my status is Sishya .....
- One consciousness – appearing as Manifold.
- Experiences seem different w. r. t objects. Without objects ... experience is same as Consciousness. No change in consciousness – change in status + Name .... This undivided consciousness ... as continuous, changeless, Uniform, Consciousness persists in Jagrat / Svapna experiences as seemingly Different .... But is in fact one Consciousness.
- “ Experience is of consciousness alone “.
- In Sushupti ... object is Blankness – Consciousness – associated with Blankness gives Sushupti / Sleep experience.
- Consciousness – by itself called ‘consciousness’.
- Consciousness – associated with object of blankness = Sleep.
- Experiences Different, Means objects Different.
- No Difference in Consciousness.



- Since “consciousness” is same in Jagrat / Swapna / Sushupti ---Joining all 3 .... Consciousness is called Undivided/ Changeless / Continuous throughout 3 Avasthas = 1 day / Month / year / Yuga / Janmas / Eternity ...
- Therefore I am that changeless / undivided / Uniform consciousness – Remain eternally – objects seemingly change .....
- All objects are Relational names of one consciousness .....
- Experience minus object = Consciousness
- Vishwa / Virat / Sushupti – Minus – blankness object = Consciousness / Turiya
- Teijasa / Hiranyagarba / Jagrat – Minus – Jagat = Consciousness / Turiya
- Prajna / I / Swapna – Minus – Swapna Objects = Consciousness / Turiya
- Consciousness + Object = Experience.
- Vedyaa / Vishaya / Sense objects like Shabda.
- Sparsha / rupa... 5 objects of Universe distinct from one another because of distinct Nature.
- Whats crucial?
- Consciousness related to those objects appears as different experiences.
- Experiences not different – only objects different is essence of sloka 3.
- Experience is name of Consciousness / Samvit – related to Manifold objects.
- One person : Father / Son / Sishya / Boss... in front of different people.
- One Consciousness : In front of different object... given different names



Undivided

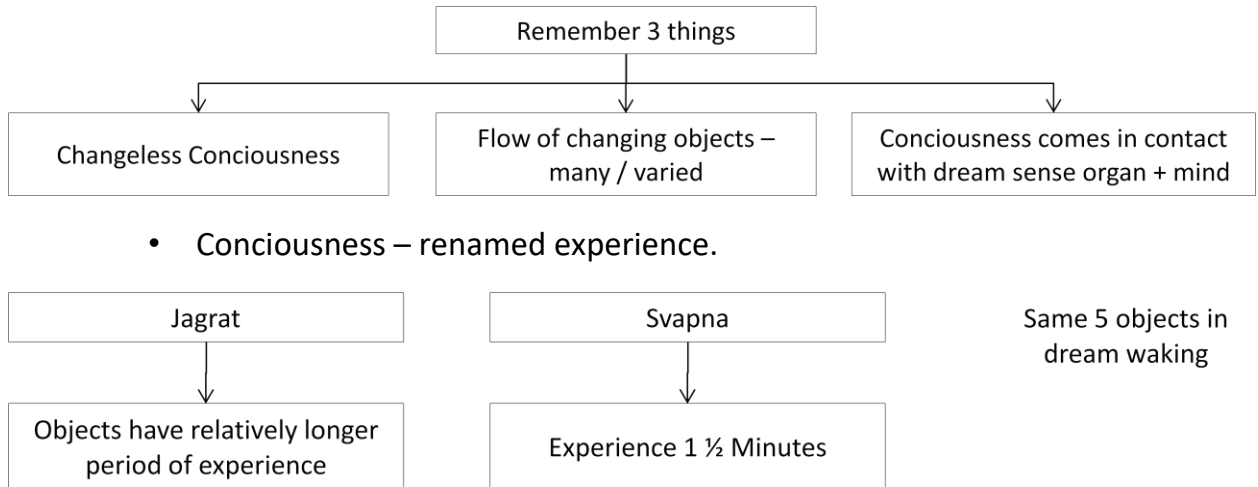
- Separate experience + object – to see oneness.
- Man experience / Awareness minus man = Consciousness.
- Office experience / Awareness Minus office = Consciousness.

- I continue to be a “Sentient being”.
- Awareness continues - Train mind to look at experience in sleep – experience is same.
- Hand + light... Appreciate light without hand.
- That Consciousness is uniform no different in Unarvu.
- Objects - Painful / Pleasureable – experience – same.
- Feeling - Hot / Cold
- Thoughts - Good / Bad
- Shabda - Good / Bad
- Adjectives attributed to objects
- Objectless Consciousness, Awareness is eternal, attributeless, discover this truth in Jagrat. Extend to svapna.

#### Verse 4 :

तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरम् ।  
तद्भेदोऽतस्तयोः संविदेकरूपा न भिद्यते ॥४॥

Similar is the case in the dream state. Here the perceived objects are transient and in the waking state they seem permanent. So there is difference between them. But the (perceiving) consciousness in both the state does not differ. It is homogeneous. [Chapter 1 – Verse 4]



- Consciousness – renamed experience.
- Focus on one idea – consciousness is one continuous entity in both Jagrat + Svapna.
- Consciousness same in at all Times + Space changes.
- Body changes till next class but not Consciousness / Awareness....

# **LECTURE – 3**

### Lecture - 3

#### Verse 4 :

तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरम् ।  
तद्भेदोऽतस्तयोः संविदेकरूपा न भिद्यते ॥४॥

Similar is the case in the dream state. Here the perceived objects are transient and in the waking state they seem permanent. So there is difference between them. But the (perceiving) consciousness in both the state does not differ. It is homogeneous. [Chapter 1 – Verse 4]

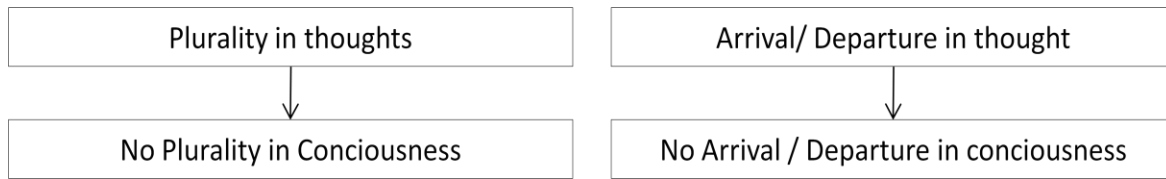
- Analyse nature of 3 states to arrive at chit consciousness.
- Every experience happens only in mind as thought mode Vritti.
- Every vritti / thought mode is sentient .
- Chetana not insentient / not inert .
- Body + Mind ... thought sentient.
- Every Vritti Chetanam – associated with Consciousness.

#### What is relation between ‘ consciousness ’ + thought ?

- Similarly to Relationship between Consciousness + Body.



1. Consciousness – not Part / Product / Property of thought / experience.
  2. Consciousness – independent entity – Enlivens thought / experience.
  3. Not limited by size of thought / experiences.
  4. Continues to survive after fall of thought / experience.
- We have stream of experiences / thoughts, Thoughts / Experiences – Rise + Fall like wave in ocean as Experiences come + go.
  - Consciousness – Does not rise + Fall.
  - Consciousness – Continuous Uniformly Exists in Mind Without Rise+ Fall.



- Conciousness exists in thoughts and in between 2 thoughts.
- When ‘ Conciousness ’ associated with thought its called Experience – Married to a thought.

### Householder “ Conciousness ” :

- When no thought, No experience – but conciousness – continues, Called blank state = objectless conciousness not emptiness.
- Conciousness + Thought = Object ‘ Conciousness ’ = Experience..
- Experience minus object / thought = Conciousness.
- Objectless Experience = Pure Conciousness.
- Thoughtless Experience = Pure Conciousness.
- One conciousness – associated with every dancing thought is Symbolised in Bagawatam in form of beautiful Rasa Krida.
- Every thought = Gopi - Versatile Dancer.
- Gopi’s Many → Krishna – one with every Gopi.
- Thoughts Many → Conciousness – one with every thoughts.
- One Krishna Paramatma Goes to every thought Gopi in the Mind stage + Stream of experience is Rasa Krida – We are experiencing.
- Conciousness – associated and is Contact with every thought but not polluted by / tainted / influenced by thought.
- Understand this as Anandah.

## Taittiriya Upanishad :

असद् वा इदमग्रासीत् । ततो वै सद्जायत ।  
तदात्मानं स्वयमकुर्वत । तस्मात् तत् सुकृतमुच्यत इति ।  
यद् वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वा  
नन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यद्दे  
आकाश आनन्दो न स्यात् । एष ह्येवाऽनन्दयाति ।  
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष  
एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।  
तच्चेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ।

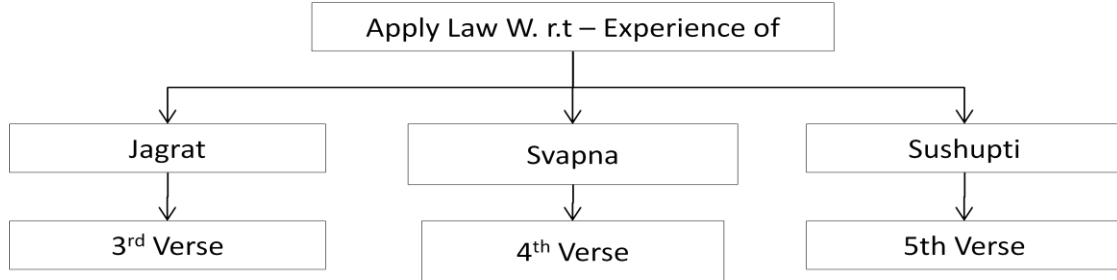
asadva idamagra asit.h . tato vai sadajayata .  
tadatmana {m+} svayamakuruta .  
tasmattatsukritamuchyata iti .

yadvai tat.h sukritam.h . raso vai sah .  
rasa {m+} hyevayam labdhva.a.anandi bhavati . ko hyevanyatkah  
pranyat.h . yadesha akasha anando na syat.h .  
esha hyeva.a.anandayati .

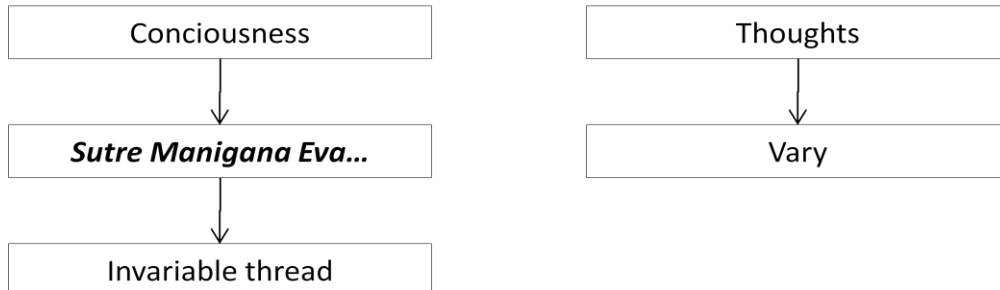
yada hyevaisha etasminnadrishye.anatmye.anirukte.anilayane.abhayam  
\medskip  
pratishtham vindate . atha so.abhayam gato bhavati .  
yada hyevaisha etasminnudaramantaram kurute .  
atha tasya bhayam bhavati . tatveva bhayam vidusho.amanvanasya .  
tadapyesha shloko bhavati .. 1.

In the beginning was verily this non-existent. From that was generated the existent. That made Its self by Itself. Therefore It is called Self-made. That one who is the self-made is verily the joy. Having attained this joy, (man) becomes blessed. Who would have lived and breathed, had not this sky of bliss existed I This verily It is that bestows bliss. When It finds in that invisible, unembodied, unpredicated, abodeless (Atman), the basis (of life) free from fear, then verily It transcends (all) fear. But when It makes (any) differentiation in It in the least degree, then for It, there is fear. For the unwise knower indeed, It is fear. There is the following verse about it. [II – 7 – 1]

- Conciousness – associated with every experience / thought but not affected.



- Thoughts Different in Each state of Mind / Avasta, but not conciousness , Which is ever the same changeless seer / witness / Samvit chaitanyam / Eka Rupa.
- I see differences in Experiences Due to differences in thought.





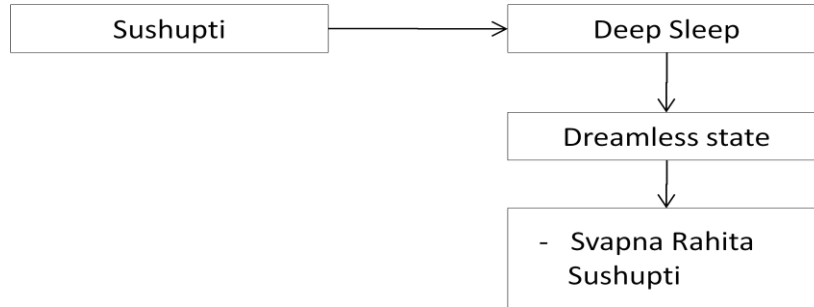
मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

### Verse 5 :

सुप्तोत्थितस्य सौषुप्ततमोबोधो भवेत्स्मृतिः ।  
सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ॥५॥

A person awaking from deep sleep consciously remembers his lack of perception during that state. Remembrance consists of objects experienced earlier. It is therefore clear that even in deep sleep “Want of knowledge” is perceived. [Chapter 1 – Verse 5]



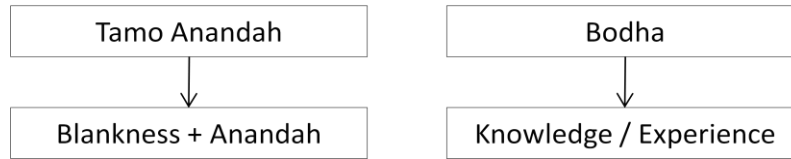
- In sleep, We have form of experience – Not total blankness but experience of blankness.
- We have all one uniform experience in sleep.
- Jagrat / Svapna – Different for all.
- **Tattva Bodha :**  
Sukham Aham Asvapsam, Na kinchit Avedisham.
- Did not Experience anything else / Blankness + Anandah, Totally relaxed / Comfortable.
- Blankness – called Moola Avidya / Basic Ignorance / Tamaha / Absence of everything – not Blankness but everything in potential form / Dormant form.



### How do you know Anubava was there ?

- Avidya + Ananda?
- Don't know Sleep .
- After Waking person recollects sleep Experience.

- Recollection only if collection - Directly Experienced called Tamo Anandah Bodaha.



- Blankness = Thought which represents experience of Blankness Rises.
- In Sushupti Mind Resolved.
- In absence of Mind where will thought Rise .
- Thought takes place in Dormant Mind / Latent Mind / Unmanifest condition = Karana Shariram.
- In Karana Shariram / Dormant Mind- thought which represents Sushupti experience takes place.
- In that thought also 'Consciousness ' is there – called Karana Shariram Vritti – Avidya Vritti / Nirvikalpaka Vritti or Sukshma Vritti , subtle thought.
- Recognise only after Waking.
- If we never had sleep Experience + recollect Sleep Experience – Word Sleep Would not have come in our language.
- Sleep = It is a form of experience.
- Person Woken up has Clear knowledge of Sleep.
- There Was no experience is an experience .
- I came to class at 10 AM, no body was there – To experience Nobody – Somebody was there to see.
- In Sushupti – Nothing was there ..... Nothing other than this Consciousness.
- To Experience Nothingness – Require thought Mode.
- To say – Nobody is there – Require thought mode.
- Blankness Experience - Require thought and you require ' consciousness ' to illuminate that.

- Sleep knowledge in Waking state is Memory – Smriti— It is possible only if you had Direct experience of Blankness in sleep state, that memory of Blankness is in Waking state Memory.

#### Conclusion :

- At time of sleep , you have had direct experience of Avidya Vritti / karana Sharira Vritti / Sukshma Vritti / Nirvikalpa Vritti – special thought takes place in Dormant Mind.
- In Jagrat , it is live Mind – Active Wakeful Mind – Sthula – Savikalpa Vritti's.
- In Sushupti, thought is there – Conciousness is there along with thought – Appears Blank / Appears no conciousness in Sushupti ... but there is conciousness.
- In swoon – person Appears unconcious .... But conciousness exists.
- Therefore , In Jagrat / Svapna / Sushupti / Samadhi ... ' Conciousness ' is there.

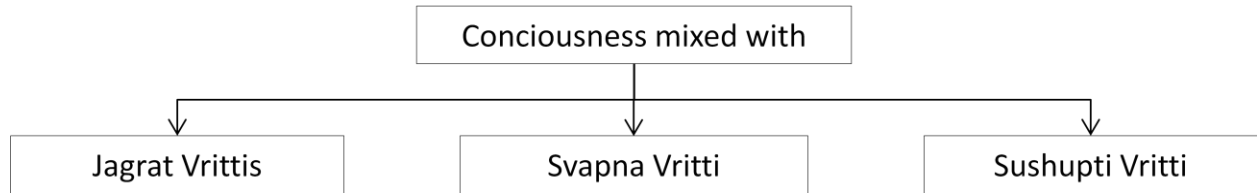
#### Verse 6 :

स बोधो विषयाद्भिन्नो न बोधात्स्वप्नबोधवत् ।  
एवं स्थानत्रयेऽप्येका संवित्तद्वद्दिनान्तरे ॥६॥

This consciousness (in the deep sleep state) is indeed distinct from the object (here, ignorance), but not from itself, as is the consciousness in the state of dream. Thus in all the three states the consciousness (being homogeneous) is the same. It is so in other days too. [Chapter 1 – Verse 6]

- Sushupti – not blankness – Has experience with Vritti ... Called Sushupti Experience.
- Conciousness – Renamed experience when associated with thought in Dormant Mind.
- Conciousness – is in + through thought but different from Sukshma Tamo thoughts – not part / property of Sushupti thought....
- Stream of thoughts in Waking + Dream state.
- **Conciousness :** 3<sup>rd</sup> Verse – called Samvit – Strilling.  
4<sup>th</sup> Verse – Called Samvit – Strilling.  
6<sup>th</sup> Verse - Called Budha – Pulling.
- Conciousness is Genderless.

- Conciousness – in sleep Different from Tamo Vritti .
- Conciousness – In light Different from Hand – eventhough pervades hand.
- Intimately associated with thought and Distinct from thought.



- Separate conciousness in each state from Vrittis + put in an Box.
- Conciousness - is same in all
  - Differences are in Vrittis.....
- Na bodhat binnaha.
- Conciousness is different from Sushupti thought but not different from conciousness in Jagrat + Svapna.
- Conciousness in Jagrat / Svapna / Sushupti – One + Separate from Vrittis.



One day

- Conciousness exists as thread of 3 beads / 3 Avastas Next day / Week .../ eternity Tad – Vadu.

# **LECTURE - 4**

#### Lecture 4

- Conciousness in mind is one continuous principle. Which does not Undergo change at all.
- Thought patterns Rise in Mind in Jagrat and Svapna and Sushupti.
- Karana Shariram – Vritti - / Avidya Vritti / Sukshma Vritti.
- In all States – thoughts come + go.
- Conciousness – does not come + go.
- Conciousness Renamed Experience when associated with thought.
- Look at Pot – Ghata Akar vritti formed in Mind.
- Conciousness was there before Pot thought Arose.

before Without Pot Experience &

after Without Pot Experience.

For Specific Experience	General Experience
- Pot thought + Conciousness required.	- Remove all thought Experiences - Conciousness alone Remains.

- 10<sup>th</sup> chapter : Panchadasi – Nataka Deepa Prakaranam – light on stage Remains when Dancers go, Stage is Empty – Emptiness of stage because of light.
- When specific Experiences / thoughts go away – No Drama in Mind – ‘ Conciousness ’ continues.
- Avastas come + go – conciousness – continuous.
- Varieties in experience – because of varieties in thoughts – not conciousness.
- Conciousness same for a Month – 1 year

Shashtabdi purthi	Abda	Poorthi
60	Years	Completion

61<sup>st</sup> Birthday.



Yuga	Kali Yuga	Treta	Drapara	Kreta
	4,30,000 Years	3 x Kali Yuga	2 x Kali Yuga	4 x Kali Yuga

- 1 Chatur Yuga = Add 1+2+3+4 = 4,320,000 Years.
- Stars may explode – conciousness cannot be destroyed .
- Kalpa = 2000 chatur Yuga = 1 Day of Brahmaji.
- No birth for conciousness – not created in Time.

#### Crucial Differences :

Science	Vedanta
<ul style="list-style-type: none"> <li>- Matter eternally there</li> <li>- Life evolves</li> <li>- Conciousness in Time</li> <li>- Before conciousness – Matter was there.</li> <li>- Matter fundamental</li> <li>- Materialistic philosopher</li> </ul>	<ul style="list-style-type: none"> <li>- Conciousness – Eternally existent , does not evolve</li> <li>- What is life experienced ?</li> <li>- Conciousness eternally present but to manifest Requires appropriate medium.</li> </ul>

- When medium Absent, Conciousness – will exist in unmanifest form.
- When Medium evolves, Conciousness is able to express as life.
- Expression of Conciousness comes + Goes.
- **Imagine** : All beings are destroyed – What happens to Conciousness ?
- Conciousness will continue – Body / Mind Not available.
- Conciousness cannot express itself but is eternally present.
- Na Udeti – Never born.
- Therefore , Never Destroyed
- Chidabasa has Utpatti Nasha  
Chit has no Utpatti Nasha.
- Chaitanyam esha Samvit.

### **How to Prove existence of Such a Consciousness ?**

- Most ridiculous ' Question '.
- Questions come because you are Chetana / Conscious – living being. Everything requires proof. One that does not Require proof is consciousness.

#### **Law :**

- Prover of everything need not be proved.
- Prover of everything is self proved.
- Svayam prakasha / Prabha / Svata Siddha – self proven – self evident.
- Eternal consciousness is Self evident.

#### **Derive Corollary :**

- Consciousness – Since eternally existent – existence must be its very nature.
- If it is borrowed existence, it will not last longer.

#### **Rule :**

- What is borrowed cannot last longer. Make up Beauty is there, till it is borrowed, Beauty is around.
- Borrowed heat cannot last long.
- Whatever is eternal is unborrowed .
- Whatever is eternal, Not borrowed, is Intrinsic – svaroopam.
- Consciousness is eternally existent – It enjoys eternal existence.
- Therefore consciousness has intrinsic Existence.
- Therefore Existence is Svaroopam of consciousness.

#### **Nature of Consciousness :**

- Consciousness is very nature of existence .
- Chit eva Sat

- Sat eva Chit
- From Chit arrived at Sat.
- Jivatma - is Sat chit Rupaha.
- Anandah has to come .....
- Therefore conciousness is Svayamtava.....

**Verse 8:**

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।

मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥८॥

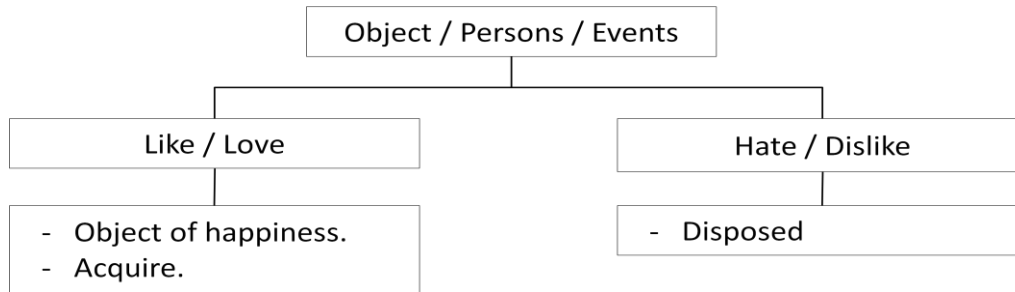
This consciousness, which is our Self, is of the nature of supreme bliss, for it is the object of greatest love, and love for the Self is seen in every man, who wishes, "May I never cease to be", "May I exist forever." [Chapter 1 – Verse 8]

- Existent conciousness or Sat chit is Jivatma.
- Real individual self , Real meaning of I – is this Sat Chit Alone – that alone is Always there, ' Nothing else I can claim as Mine.
- Everything is leaving one by now.
- Teeth Walk out, humiliated when Hair one turns White.
- What can you claim as your true possession ?
- Can claim only Sat Chit Svaroopam ?
- Which you do not loose ?
- At Death Do not loose conciousness but expressed version of Conciousness – As it happens in sleep.
- In Sleep you are concious but do not express ... that's all.
- Jivatma – is Sat Chit Rupa.
- Also source of Ananda – Logically proved.

**Law :**

- When a person gives comfort happiness – we begin to love object.
- Any source of happiness becomes object of Love.
- Love Karnatic Music – because it gives me Joy.

- I hate rock .... Does not give me Joy.



- Sometimes buy object thinking it is source of happiness ... if not exchanged.
- TV – Head Ache or Entertainment.

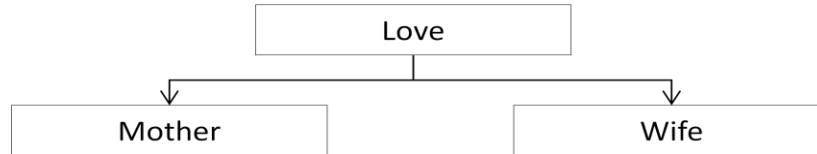
#### Law :

- Whatever is object of love, is source of happiness.
- Yatra Yatra    Prema            Aspandatvam  
                         ↓                    ↓  
                         Love                Object.
- Tatra tatra Anandah Hetuhu
- Whatever is object of Love ... it is Source hetu of Ananda – Vyapti.
- I love that .... Means it is source of Joy. Everybody loves oneself.
- Self love – Natural / instinctive – Selfish love for your own self.
- Self – object of Love.

#### Extend Logically :

- If self is object of love – it must be source of joy – Otherwise will not be Selfish.
- Atma = Ananda Hetu.
- Prema Spadatvat ..... Pet Dog Vatu.....
- Atma – source of Joy – like objects of love come to class till Ananda – hetu.
- Therefore 1<sup>st</sup> Conclusion.

- Atma – Ananda Hetu – many things we love TV / Children / Books ... Several sources of Joy.
- Atma : Object loved most .



- Therefore Live Separately.

### How do you find out – Greatest source of Joy ?

- Who is loved Most is greatest source of Joy.
- Self Love is highest / Ultimate.
- Atmanastu Kamaya Pati Priyo Bavati.
- Everybody loves oneself most – hidden secret.

### Logic :

- Any other love – conditional Love.
- Mental Rejection instantaneous .
- Love for Myself – Self Love – unconditional.
- **Self** : Rich / Poor – Healthy / unhealthy - Young / Old – Educated / Illiterate....
- Self love Unconditional.

### What is Condition ?

- Anything else I will love if it takes care of my principle happiness / Comfort.
- For my interest Alone I love everything else.
- Moment that is Disturbed, People drop – People accept pains / Reject Disturbing situation....
- Family bonds Rejected – Children , Reject parents / God / Gurus / Hinduism / Missions/

### **Do you want benefit from Missions ?**

- Parama premaspadam Atma.
- Therefore , Atma must be Parama Ananda.
- Hetu – Highest Source of Ananda.
- I love my children more than myself!!
- How does love express?
- Protect myself all the time so that is will live for ever.
- Thinking of every individual is : “Let me not die” I am source of happiness not seize to exist.
- Manobavam – let me live for ever.
- Take me into your fold.
- Everyone wants to be immortal.
- Nobody wants to die – suicider – wants to destroy problems.
- Poverty / sickness / old age.. Etc.. If you give Rs. 1 million – he will change mind.
- Self always object of love.

# **LECTURE – 5**

## Lecture 5

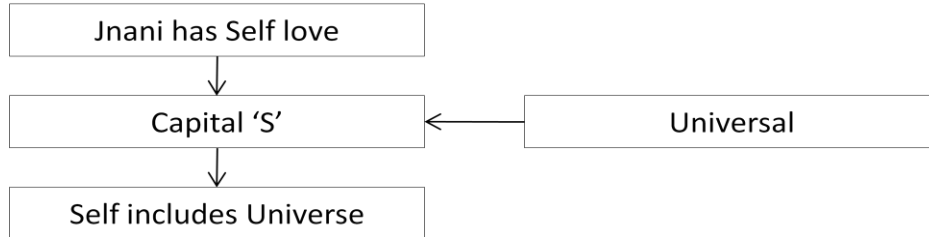
### Introduction :

- By Avasta Traya viveka Vidhyaranya – “Vidhyaranya” establishes continuous Consciousness.
- Even when Body / mind / thoughts change, experiences change.
- Consciousness – continuously exists – after body falls, srishtis may come + go.
- Because of its continued existence its nature has to be Sat / Existence.
- Sat / Chit alone changeless part of me. Nature by definition is that which doesn't change.
- Real Nature of Atma is “Sat Chit”.
- I am Atma.. Atma is Sat Chit...

### Verse 8 :

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।  
मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥८॥

This consciousness, which is our Self, is of the nature of supreme bliss, for it is the object of greatest love, and love for the Self is seen in every man, who wishes, “May I never cease to be”, “May I exist forever.” [Chapter 1 – Verse 8]



- Ajnanis love is selfish love – excludes universe.
- Atma is source of unconditional Ananda because it is object of unconditional love.

### How we know – we love self?

- Because we think – I should always exist + never cease to exist / live eternally.
- Iti – Prema – love.
- Self love is to live eternally.



- Mrityoma Amritanga maya is prayer of all...
- Therefore Atma Ananda hetuhu....
- Ananda – Hetu ....
- I am object of my own love.

**Law :**

- Whatever is object of Love is source of Anandah.
- Human loves only source of Ananda...
- As long as it is source of Ananda ... Humans love . If it stops ... “ I love “ converted to “ I allow “....
- Yatu Yatu premaspadam .... Tatu tatu Ananda Hetu .....
- Therefore “ I “ am object of Love..... I love Myself....
- Therefore I am source of Ananda...

**This Proves:**

- My self love is unconditional – Unique.
- Love for others conditional – Verbally.

**Say :**

- I love you unconditionally.
- Devotees love for God conditional.



- Conditional Ananda / is fake Love not true Love.
- Conditional Love is Unreal love.
- Love not Directed to person but condition.
- Love you because you are beautiful !
- To hold to other persons love have to hold on to Beauty.

- Love lost is Unreal love.
- Conditional love / Ananda is unreal.
- Atma love unconditional / Real.
- Jnani loves everyone unconditionally.
- Adveshta sarva butanam – maitra karuna evada....

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥ १२.१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving.... [Chapter 12 – Verse 13]

- For Jnanis, Everyone is atma.
- Ajnani sees everyone else as Anantma sarvabutasta Atmanam, Sarva butani Atmani....

#### Kaivalya Upanisad :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani ।  
sampaśyanbrahma paramaṁ yāti nānyena hetunā ॥ 10॥

Experiencing one's own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means. [Verse 10]

- His self has expanded to include everyone.

#### Verse 9 :

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि ।  
अतस्तत्परमं तेन परमानन्दतात्मनः ॥९॥

Others are loved for the sake of the Self, but the Self is loved for none other. Therefore the love for the Self is the highest. Hence the Self is of the nature of the highest bliss. [Chapter 1 – Verse 9]

#### Logically shows :

- How self love is unconditional and love for others conditional.
- We love some and don't love same.
- Love for myself not because of school / office / existence.. Nonexistence of a thing...
- Atma Prema Na Anyartham – self love not for others sake – love others for my sake.

- Prema = Neuter gender.
- Atma – greatest / real / only source of Ananda.
- Others – seeming sources.

#### Verse 10 :

इत्थं सच्चित्परानन्द आत्मा युक्त्या तथाविधम् ।  
परं ब्रह्म तयोश्चैक्यं श्रुत्यन्तेषूपदिश्यते ॥१०॥

In this way, it is established by reasoning that the individual Self is of the nature of existence, consciousness and bliss. Similar is the supreme Brahman. The identity of the two is taught in the Upanishads. [Chapter 1 – Verse 10]

- Verse 8 – 9 – Ananda rupam
- Sat – Chit – by reasoning and by Avasta Traya Analysis.
- Come to chit first then Sat / Ananda.

#### 10 concludes – 3 Ideas :

- Jivatma nature of Sat – Chit – Ananda → By reasoning
- Paramatma nature of Sat – Chit → By scripture
- Jivatma / Paramatma / Aikyam nature → By Tat Tvam Asi etc...

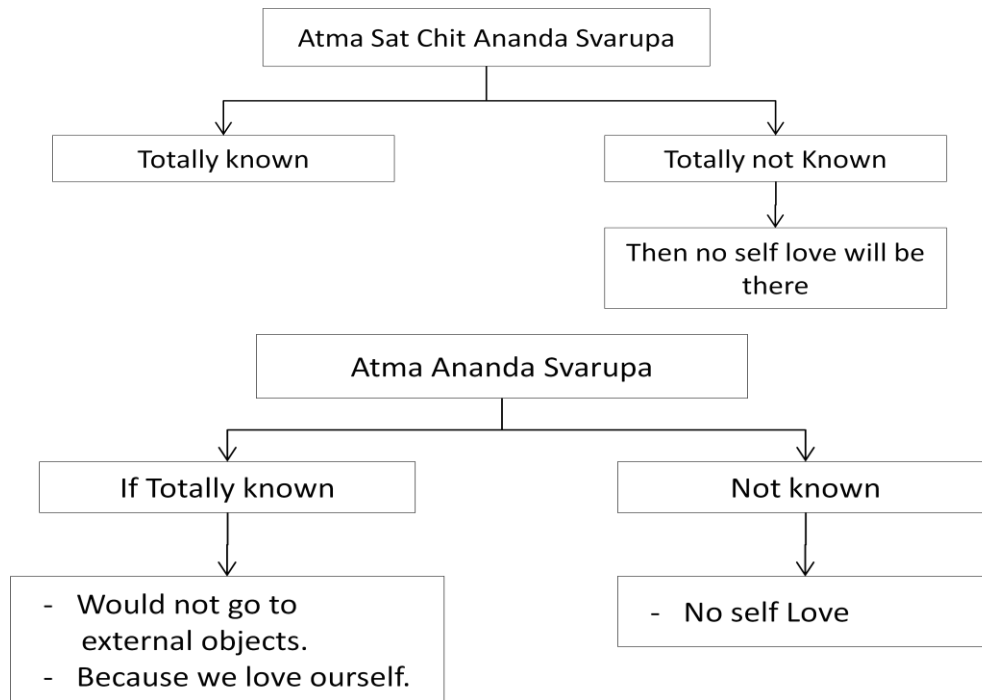
#### Verse 11 :

अभाने न परं प्रेम भाने न विषये स्पृहा ।  
अतो भानेऽप्यभाताऽसौ परमानन्दतात्मनः ॥११॥

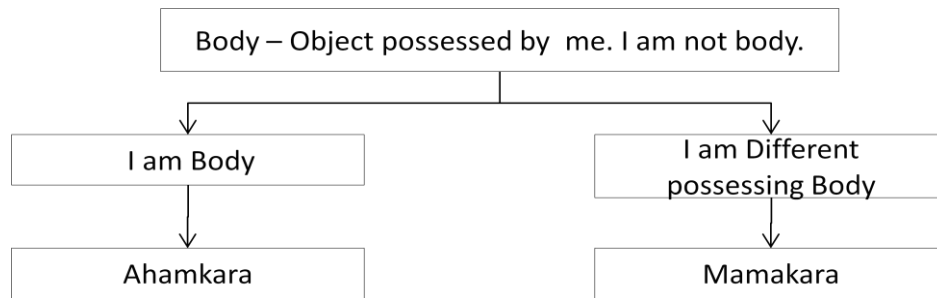
If the supreme bliss of the Self is not known, there cannot be the highest love for it. (but it is there). If it is known, there cannot be attraction for worldly objects. (That too is there) So we say, this blissful nature of the Self, though revealed, is not (strictly speaking) revealed. [Chapter 1 – Verse 11]

#### Why we have problems / Samsara ?

- Requiring Sadhana + Working for Moksha because Jivatma = Paramatma - / Nature not known – know Partially.
- Totally Do not know – Bliss
- Total knowledge – Bliss.
- Little vague knowledge / ignorance – Problem.



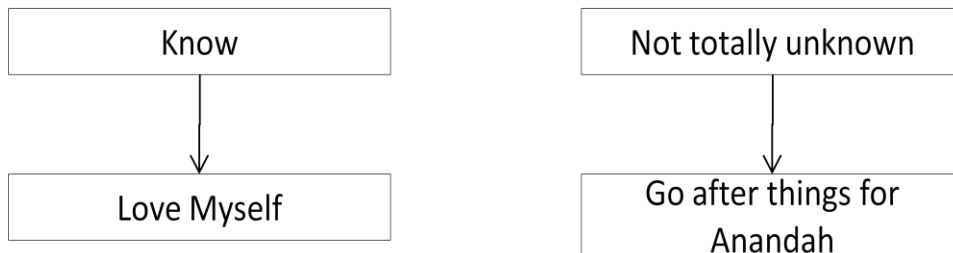
- Nobody asks source of sorrow.
- Natural attitude – I Love Myself.
- Self love – I have some Anandah .....
- Instinctively we are Anandah svarupah, Do not know that totally.
- If unknown thoroughly / convincingly ..... Would not have gone through external objects person / things – No Desire for external objects.
- We love ourself + Go behind objects for Anandah because we do not know we are source completely.
- Atma Svarupa – Known / Unknown.
- Vagueness in knowledge.
- I am fat / 50 years/ ... claim – I am body .
- My body not all right.



- Therefore, Atma Ananda + we have desire / creates confusion.
- Atma Ananda - Known + not Totally known, Partly Unknown.
- Partial Knowledge – Cause of all – problems.
- Rope see as Rope.
- Rope not seen.
- Partial light / Darkness - Rope not seen clearly .

#### Why we have partial knowledge?

- Many chanting – Look for sound of your child amongst all children – Hear, Here + There, not continuously / constantly.
- Similarly Atma Anandah.



#### Why this happens ?

- Any partial knowledge is partial because of some obstacle obstructing total knowledge.

#### Rope – Obstacle :

- Partial darkness / Eyes / mix of Rope + snake.
- Chilli + Beans – Green / Shining – Similarly + Swallow Samsara Tears.

### Verse 12 :

अध्येतृवर्गमध्यस्थपुत्राध्ययनशब्दवत् ।

भानेऽप्यभानं भानस्य प्रतिबन्धेन युज्यते ॥१२॥

A father may distinguish the voice of his son chanting (the Vedas) in chorus with a number of pupils but may fail to note its peculiarities, due to an obstruction viz., its having been mingled with other voices. Similar is the case with bliss. Because of obstruction, it is proper to say that the bliss 'is known yet unknown'. [Chapter 1 – Verse 12]

### Definition of Obstacle :

- Evident shastra defines.
- Walking definition in Tarqa : “ Movement “ responsible for association with new place which is preceded by your dissociation with previous place.

### Pratibanda :

- Obstacles obstructs knowledge.
- With clear knowledge object described in a particular way.
- I see / hear / Smell / Touch object + object Exists....
- Asti bhati Vyavahara ....
- Objects exist because, I experience that object .
- Existence + Experiencibility.
- Asti + bhati ... Vyavahara
- When obstacle .... Do not experience objects, will say it does not Exist, Description Different .
- Nasti – Na bhati , Do not see – Does not Exist Vyavahara..

### What obstacle does – transforms / converts .

- Asti Bhati Vyavahara into Nasti Nabati Vyavahara....
- Obstacle is defined as that because of which Asti Abhati Vyavahara of object is Converted into Nasti Nabati Vyavahara.

# **LECTURE – 6**

## Lecture 6

### Introduction :

- **Verse 1 – 10** : Subject Matter of Vedanta introduced.
- Jivatma / Paramatma Aikyam – 3 Parts – 3 ideas.
- Jivatma – Svarupam – Tvam pada
- Paramatma – Svarupam – Tat pada
- Jivatma / Paramatma – Aikyam – Asi Pada.

### Tvam Tat Asi :

- Jivatma – Svarupam arrived by Avasta Traya viveka . Jivatma = Sat Chit Ananda.
- Paramatma – is also Sat Chit Ananda – Svarupa.
- Therefore, Both identical Revealed By Vedanta .



### Verse 11 – 32 : Problems of Samsara

#### How we get trapped in Samsara ?

#### Introduction in Verse 11 :

- All problems because Tat and Tvam Svarupa partially known to us.
- If totally ignorant – No Samsara – Bliss.
- If totally Knowledgeable – Bliss.
- Partial knowledge + Partial Ignorance = Problem.
- Pratibanda / Obstacle, covers our nature.



## Technical Presentation :

### Obstruction :

- I see / experience object + say object exists.
- There is an object and I experience.
- Existence + Perception connected
- Asti + Bhati Yogyaha
- Any unobstructed object deserves Asti Bati Vyavahara.
- Pratibandha Removes Asti / Bhati Vyavahara of object.

### Example : - ( Person in class )

- If in front obstruction : I say person not in class.
- Brings out opposite vyavahara – Asti – Bhati Replaced by Nasti – Nabavayati – Vyavahara ... inappropriate description given.

### Atheist – Nastika :

- God Nasti – No God.

### Reason :

- Do not see God around
- Tatu Niraharasya



Removes / Displaces Asti Bhati Vyavahara.

- Opposite description generated = Na bati / vyavahara Utpadyam.
- Similar to Aavarnam / Vikshepa.

### Verse 14 :

तस्य हेतुः समानाभिहारः पुत्रध्वनिश्रुतौ ।  
इहानादिरविद्यैव व्यामोहैकनिबन्धनम् ॥१४॥

In the above illustration the cause of the obstruction to the voice of the son being fully recognized is the chorus of voices of all the boys. Here the one cause of all contrary experiences is indeed the beginningless Avidya. [Chapter 1 – Verse 14]

**Example :**

- Chanting Drowned because of other boys chanting simultaneously.
- Samana Abidhara = Pratibanda = Obstacle.
- Simultaneous chanting responsible for obstruction of Vedic chanting of boy.
- Mother not sure whether boy chanting.
- Instead of Asti bhati ... Nasti - Nabati – Vyavahara comes.
- **W.r.t :** Atmananda - Obstacle = Avidya, Ignorance



**Fact :** I am source of infinite Anandah – Not Known

**Externally :**

- Only finite source / take Ananda/ / and it comes from me only not known because of obstacle – Beginning less ignorance.

**When ignorance came – Why ignorance ?**

- It has never arrived.
- Nibandam = Cause of obstruction of Atma.
- Ananda = Creates misconception.

One ignorance – mother of all Decisions.

- One Ignorance – Cause of Several Rumours / Confusions regarding me + others – Vyamoham.
- Ignorance – only cause, Therefore Tackle ignorance.
- Ignorance – only thing which does not have natural deals.
- Body / Buildings / Planets / Solar system – Die – resolve.
- Destroy ignorance by deliberate effort No automatic / Natural liberation – like Rivers naturally merging into sea ....
- Ignorance – only problem.

### Verse 15 :

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।

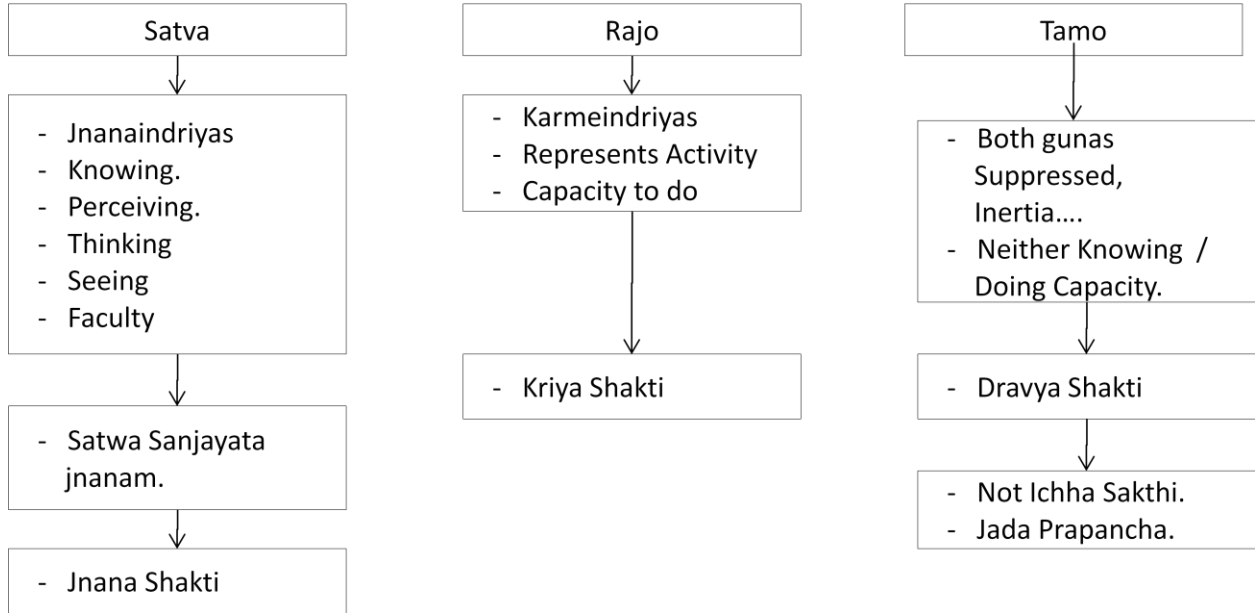
तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥१५॥

Prakrti (i.e. primordial substance) is that in which there is the reflection of Brahman, that is pure consciousness and bliss and is composed of sattva, rajas and tamas (in a state of homogeneity). It is of two kinds. [Chapter 1 – Verse 15]

### What is Natural Ignorance ? – Avidya ?

#### Technical Portion :

- Prakirti = Basic form of matter subtler than energy.
- It has Tamo / Rajo / Satrva Gunas Trigunatriva prakirti.



### 3 Inherent in Prakirti :

- Prakirti – Subdivided into 3 parts :
  1. Satwa Pradhana Prakirti ..... Satwa – Dominant.
  2. Rajo Pradhana Prakirti ..... Rajo – Dominant.
  3. Tamo Pradhana Prakirti ..... Tamo – Dominant.
- Prakrti – by nature Inert / Matter – but capable of reflective / Manifesting ‘Consciousness’. Discussed in Verse 1 -7..... As Samvit.
- Eternal Samvit = Brahman
- All pervading limitless Brahman means limitless.

- Prakrti enjoys borrowed Consciousness, pratibimba samanvita prakrti.
- Prakrti endowed with Brahman.....
- Chid Ananda Svarupam Brahma reflected in Prakrti.

**Verse 16 :**

सत्त्वशुद्ध्यविशुद्धिभ्यां मायाविद्ये च ते मते ।  
मायाबिम्बो वशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥१६॥

When the element of Sattva is pure, Prakrti is known as Maya; when impure (being mixed up with rajas and tamas) it is called Avidya. Brahman, reflected in Maya, is known as the omniscient Isvara, who controls Maya. [Chapter 1 – Verse 16]

- 2 Prakrtis – in which 2 reflected consciousness available.
- Shudha – Satwa prakrti.. Unpolluted satwa = Maya.
- Rajas – Ashudha Satwa prakrti.  
Impure prakiti.  
Mahima Satwa prakrti = Avidya.
- Maya + Avidya – both inert matter – 2 Aspects of Prakrti.. Both have pratibimba chaitanyam.

Maya	Avidya
<ul style="list-style-type: none"> <li>- Clear mirror</li> <li>- Forms reflection of Chaitanyam</li> <li>- Pure Satwa.</li> <li>- Called Ishvara / God</li> <li>- God / Ishvara not name of original Consciousness = Brahman.</li> <li>- Lord Sarvagya / Sarva Ishvara / Ananta Guna.</li> <li>- Wonderful medium.</li> <li>- Embodiment of all virtues.</li> <li>- Keeps Maya under his control.</li> <li>- Gita : Ajopisan Avyayatma Sambava Yatmaya.... Utilise maya for srishti not slave of Janma.</li> <li>- Nitya Mukta Svabava.</li> <li>- Omniscient .</li> </ul>	<ul style="list-style-type: none"> <li>- Broken Mirror / Dull</li> <li>- Forms reflection of Chaitanyam</li> <li>- Impure Satva = Rajo Pradhana</li> <li>- Called Jiva</li> </ul>

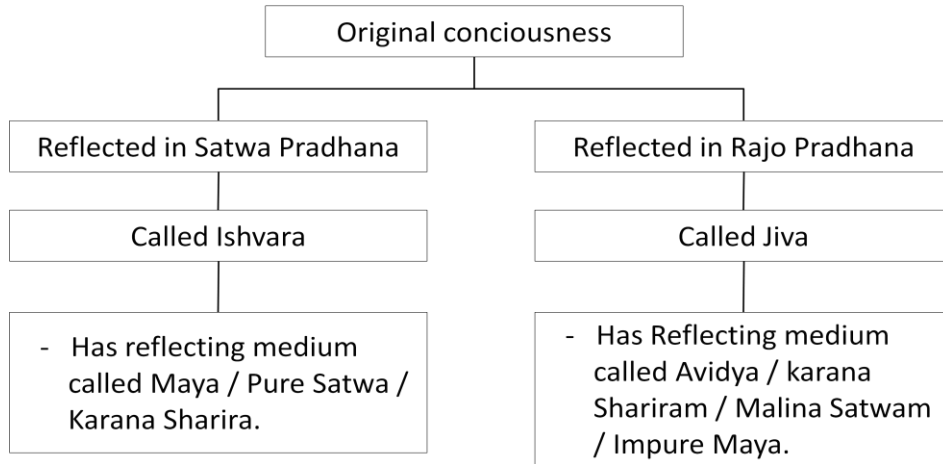
**Verse 17 :**

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।

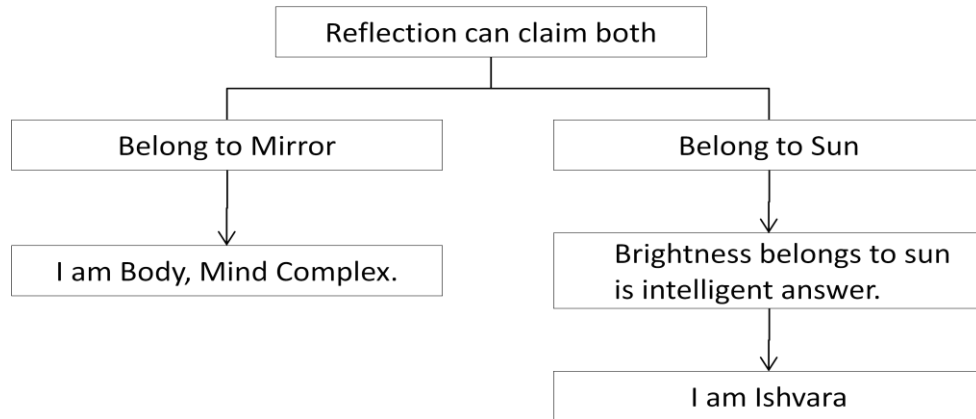
सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥१७॥

But the other (i.e. the Jiva, which is Brahman reflected in Avidya) is subjected to Avidya (impure Sattva). The Jiva is of different grades due to (degrees of) admixture (of rajas and tamas with sattva). The Avidya (nescience) is the causal body. When the Jiva identifies himself with this causal body he is called Prajna. [Chapter 1 – Verse 17]

- Conciousness reflected in Dull medium of Avidya stifles power of satwa.
- Reflecting Medium Dull.
- Therefore Avidya Dominants Jiva.
- Jiva – Slave of Avidya.
- Avidya – Karana Sharira – many in no.
- Each has one reflecting medium.
- Maya = Eka
- Avidya – Aneka = Karana Shariram
- Jiva = Conciousness – Reflected in Karana Shariram.
- Reflected conciousness is identified with reflected medium – Karana Shariram. Therefore Called Pragya.



- Reflected sun – associated with Mirror Properties of reflection determined by Mirror.



- Similarly I belong to original Sun / god is intelligent living.
- Instead of claiming I am Paramatma... we claim I am body. Because of Avidya.
- Changing party , conversion = Aim of Vedanta.
- We belong to Lord – spirit – Not matter medium.
- Jivatma = Sat Chit Ananda Svarupa – Avidya cause of all human problem.

# **LECTURE – 7**

## LECTURE 7

### 1) Verse 1 – 10 :

- Jiva Svarupa is Satchit Ananda Svarupam.

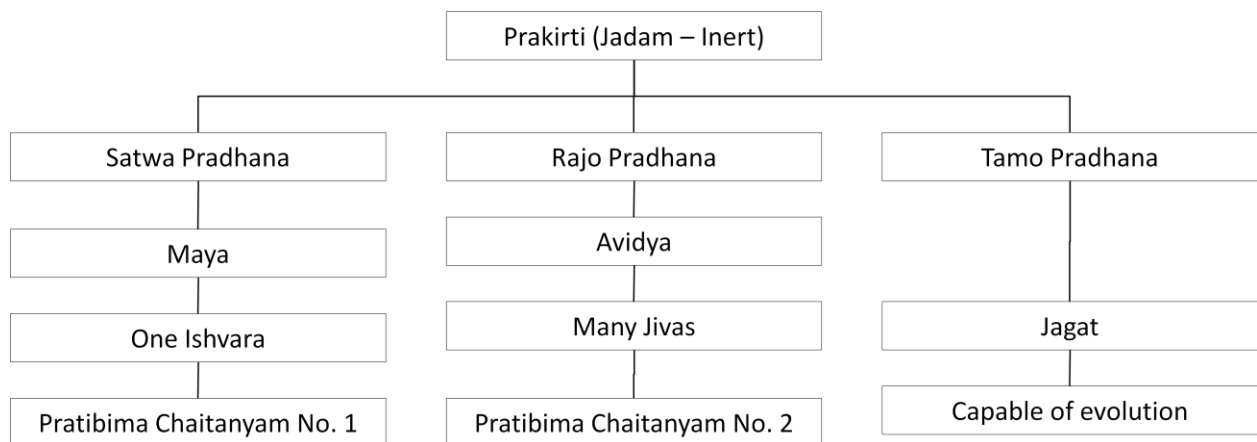
### 2) Avidya :

- 11 – 12 – 13 – 14....

### Verse 15<sup>th</sup> :

- $\Delta$  - Ishvara / Jagat / Jiva.. Analysed in all Vedantic teaching out of 3 fold Prakirti.

### 3 factors will be derived :



- 3 Responsible for arrival of J / J / I.
- 3 play live roles – 3 Jadam – without Purusha...
- 3 inert factors going to be activated / energised / boosted by one Consciousness called Brahman / Chaitanyam.
- Nitya Sarvagata chaitanyam.
- Original Consciousness reflect in Maya and we get, Pratibimba chaitanyam no. 1 and this inseparable mix is called Ishvara.
- Reflected Medium + Reflection can never be separated. Original Consciousness – always separate.
- Reflected Medium + Reflected Consciousness... Maya + Pratibimba chaitanya create universe.

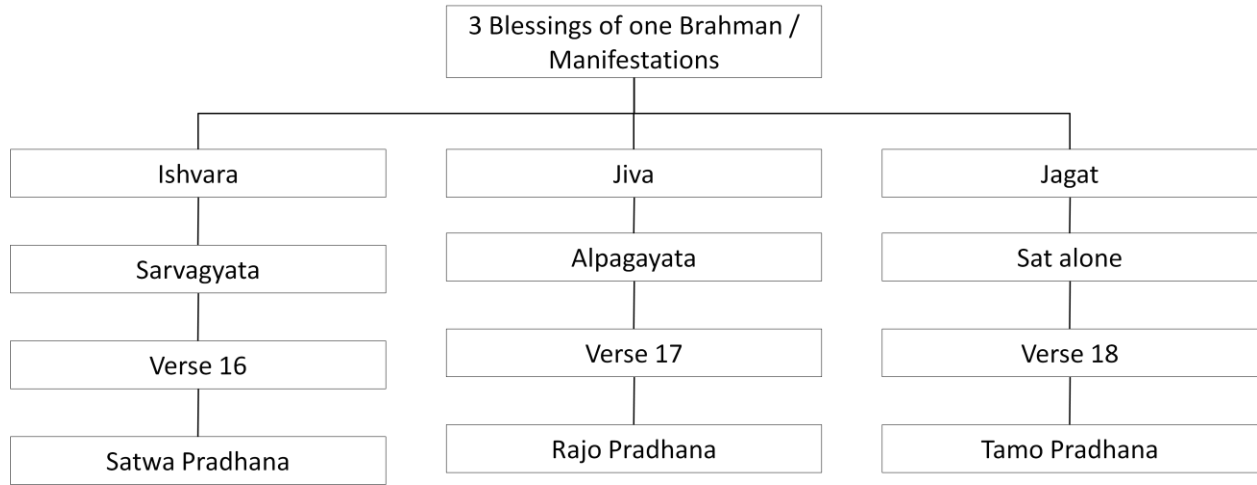


- Jagat Pitato vande.
- Vak + Artha – inseparable..
- Mixture = Ishvara is reflection in fine condition.
- Ishvara's Reflective medium = Satwa Pradhana Maya.
- Enjoys sarvavyapitvam / Sarvagyatvam, Anantha Kalyana guna.. Vibhuti yoga in gita wonderful Ishvara .
- Avidya Jadam and Pratibimba chaitanyam is inseparable.

**Law :**

- Reflected Consciousness + Reflected Medium can never be separated.
- Both exist / perish – mixture is called Pragya – Jiva = Karana Shariram.
- Karana Shariram + Reflected Consciousness = Pragya jiva.
- Since Avidya many. Therefore Jivas many .
- If Avidya is one – students, swamiji will not be there – I can't teach Ishvara.
- Pragya jivas endowed with inferior reflecting medium – which is Rajas Pradhana – Satwa not dormant. Therefore knowledge not dormant – partial.
- Ara Gorai – Jack of all trades.... All jivas with ½ knowledge responsible for misconception.
- Total Knowledge
- Total Knowledge
- Partial knowledge = misconception = Moha + Samsara.
- Ishvara / Jiva / Prakirti = Tama pradhana pragya.
- Chaitanya part of Brahman can't reflect in Prakirti.. Because Tamas pradhana.
- For chaitanya to reflect Sravanam, Mananam antahkaranam pradhana required.
- In prakirti – consciousness aspect not clearly manifest.

- Sat Amsha existence aspect present – not chit abasa.
- Sat Abasa – blessed by Brahman, Tamas evolved into Universe.



- Avidya = Karana Sharira = Raja Pradhan Prakirti.
- Brahma reflected in that is pragya jiva.
- Srishti prakriya beings in Verse 18.
- Jiva / Ishvara – finished.

#### Verse 18 :

तमःप्रधानप्रकृतेस्तद्भोगायेश्वराज्ञया ।  
वियत्पवनतेजोम्बुध्रवो भूतानि जज्ञिरे ॥१८॥

At the command of Isvara (and) for the experience of Prajna the five subtle elements, ether, air, fire, water and earth, arose from the part of Prakrti in which tamas predominates. [Chapter 1 – Verse 18]

#### Srishti :

- Prakirti = Tamah Pradhana Prakrti.

#### Definition :

- That which can evolve.
- Prakarshena Kriti Yogyatvat Prakrti.
- That which can be molded into manifold products = prakrti.
- Moldable plastic = Prakrti.
- Chapati Mav = Prakrti.

- Moulded product called Vikriti / vikara.
- Prakrti becomes Vikriti.
- Prakrti in which Tamo dominant evolves.
- Jan – to be born.
- Jangitre / panchabuta Jangnive.
- 5 Elements born out of Tamaha Pradhana Prakirti.

Viyath	Akasha
Pavana	Vayu
Teju	Agni
Anbu	Jalam
Bhu	Prithvi

- Satva / Rajas – Overpowered by Tamo.
- Therefore Can't know / cant' run.
- Therefore Ground can't be active – Rajas suppressed.
- Any Bogya Vastu must be inert in Nature.
- Consumption object must be inert in Nature.
- Idli can't run away! can't feel pain of teeth!



No Rajas



No Satwa

- Inert Universe meant for Jivas / For Tad Pragya jiva - boga 5 elements born.

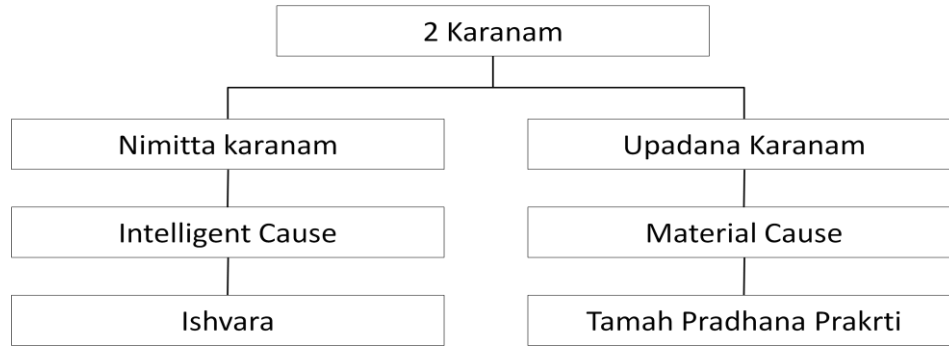
### Why not Ishvaras boga?

- Jiva has Punya Karmas + Papa karmas... Accumulationexhausted only through Sukha + Dukha – Bhoga.

### Ishvara :

- No Sanchita / Prarabda / Agami....

- When world created 1<sup>st</sup> – No Jiva.... What about 1<sup>st</sup> Srishti... No 1<sup>st</sup> creation.. Eternal cyclic process.
- World always based on Purva srishti.
- Who keeps tap of Punya / Papa?
- Can't duck Ishvara.
- Local laws can get away.
- Can't get away from Ishvara.
- 14 Lokas created for Jivas.



- By commandment of lord – 5 elements created.

#### Verse 19 :

सत्त्वांशैः पञ्चभिस्तेषां क्रमाद्धीन्द्रियपञ्चकम् ।  
श्रोत्रत्वगक्षिरसनघ्राणाख्यमुपजायते ॥१९॥

From the sattva part of the five subtle elements of Prakrti arose in turn the five subtle sensory organs of hearing, touch, sight, taste and smell. [Chapter 1 – verse 19]

- 5 elements born out of Sukshma buta / subtle elements – Tamah Pradhana Prakirti.
- 17 Parts – 5 + 5 + 5 + Manaha + Buddhi.
- How 17 organs born out of 5 subtle elements?
- Each element has 3 Gunas.... Because its born out of Prakirti.
- Law : Karya Gunaha Karya Anuvartante.
- Gold 5% copper.... Ornaments have 5% copper. Children have gunas of father + mother genetically.
- From Tamoguna of Prakirti... subtle elements born.

- Satwa guna of 5 elements – Akasha, Vayu, Agni, Jalam, Prithvi.
- Produces 5 Jnanenindriyas

Space	Srotram	Ears
Fire	Tvak	Skin - Touch
Water	Rasana	Taste
Prithvi	Grihata	Smell
Air	Akruti	Form

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Fire	Tvak	Skin - Touch
Water	Rasana	Taste
Prithvi	Grihata	Smell
Air	Akruti	Form

- Thru combination of 5 elements together, Antahkaranas born.
- 2 names based on 2 functions.
- Driver – Drives

President – Presides.

- Vritti = thoughts of mind.  
= Pravirti = functional – difference.

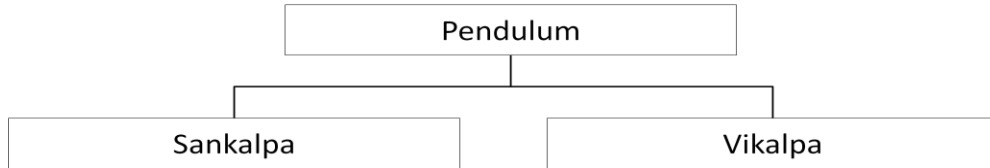
**Verse 20 :**

तैरन्तःकरणं सर्ववृत्तिभेदेन तद्बुद्ध्या ।

मनो विमर्शरूपं स्याद्बुद्धिः स्यान्निशचयात्मिका ॥२०॥

From a combination of them all (i.e. sattva portions of the five subtle elements) arose the organ of inner conception called antahkarana. Due to difference of function it is divided into two. Manas (mind) is that aspect whose function is doubting and buddhi (intellect) is that whose functions are discrimination and determination. [Chapter 1 – Verse 20]

- One organ 2 – names – mind / intellect.
- Not 2 organs – based on function.
- Vimarsha rupam manasa syat...
- When it is doing function of Vimarshana pros / cons – called Sankalpa / Vikalpa Vyapara.
- Write / hear?



- Analysis / oscillation if called Manaha.
- When you decide... decisive function Nishchayatmika pravirti = intellect.

**Why inner organ said to be born of all Satwa gunas?**

- Mind requires Satwa guna of all elements – because mind has to manage all sense organs.
- Sense organs don't have that problem.
- Each independent – Satwa Guna of one elements.
- Ear Manages only sound – One guna.  
Eyes manages only form – One guna.

- Mind has to manage 5 children.
- 5 Senses waiver in 5 Directions and Needs to be managed.

#### Verse 21 :

रजोऽशैः पञ्चभिस्तेषां क्रमात्कर्मेन्द्रियाणि तु ।  
वाक्पाणिपादपायूपस्थाभिधानानि जज्ञिरे ॥२१॥

From the rajas portion of the five elements arose in turn the organs of action known as the organ of speech, the hands, the feet, and the organs of excretion and generation. [Chapter 1 – Verse 21]

- 5 Jnanenidriyas + 5 Karmendriya + 5 Pranas + 2 Antahkarana (Manaha + Buddhi).
- From Rajas part of subtle 5 elements.

#### Gita : Chapter 14

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४.१७ ॥

Knowledge arises from Sattva, greed from Rajas, heedlessness, delusion and also ignorance arise from Tamas. [Chapter 14 – Verse 17]

Vak	Pani	Padha	Paya	Upastha
Tongue	Hands	Legs	Evacuation	Procreation

- Abidanam = Names.
- Mind + Buddhi – not separate instruments.

#### Verse 22 :

तैः सर्वैः सहितैः प्राणो वृत्तिभेदात्स पञ्चधा ।  
प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः ॥२२॥

From a combination of them all (i.e. the rajas portions of the five subtle elements) arose the vital air (prana). Again, due to difference of function it is divided into five. They are prana, apana, samana, udana and vyana. [Chapter 1 – Verse 22]

- 5 Pranas created by Rajasic part of sukshma Butas.



5 Functions of one “Prana”.

- One prana has 5 fold manifestations.
- One place for respiration / circulation / evacuation / digestion.

- One electricity }  
One Energy } Light / Mechanical / Sound / Magnifying power

- One Shakti – Prakirti – manifold manifestations.



Unmanifest

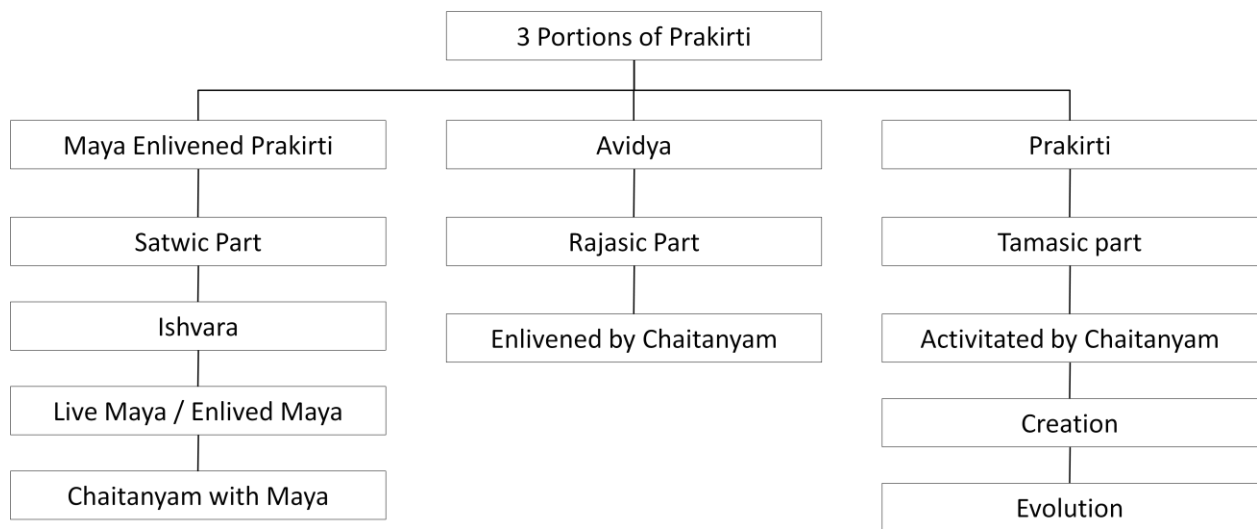
- Kundalini shakti – in Tantra Shastra... nothing to do with Atma.
- Shakti = power.
- By Kundalini yoga people tap Kundalini Shakthi and get Ashta Veda Siddhi.
- Miraculous powers. Nothing to do with liberation Spirituality , Jnanam....
- Prana / Apana / Samana / Udana / Vyana



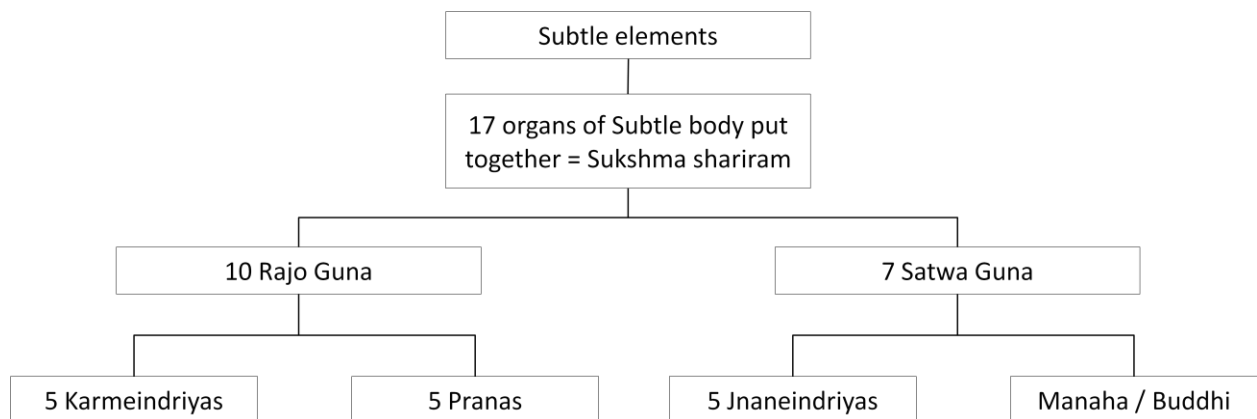
# **LECTURE – 8**

## LECTURE 8

- Ishvara – Svarupa is Satchit Ananda.
- Ignorance of this Nature is Svarupa Ajnana.
- Svarupa Avidya / Avarnam is Samsarasya Karanam.
- Germ – HIV Virus – cause of disease.
- Verse 15 – 30 : analysis of Avidya.
- Prakirti has capacity to receive Blessing from Param Brahman. Can't become active by itself. Active with reflection of Brahman.



### Creation :



- Sukshma Buta Shrishtatvat.
- Mind can't see – 5 physiological functions functioning or not.

- Inter – Prana / Manah / buddhi.
- Sukshma means Indriya agochara.
- Akyatani = Unperceptible. Therefore called Linga Shariram



Indicator

**Verse 23 :**

बुद्धिकर्मेन्द्रियप्राणपञ्चकैर्मनसा धिया ।

शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते ॥२३॥

The five sensory organs, the five organs of action, the five vital airs, mind and intellect, all the seventeen together form the subtle body, which is called the Sukshma or linga Sharira. [Chapter 1 – Verse 23]

- Sukshma Shariram in every individual = 17 Avayavam / components.
- How Karana sharira is created?
- Raja Pradhana – Prakirti = Avidya = Karana Shariram.
- Satwa Pradhana – Prakirti = Maya.
- Prakirti = Anaadhi = Tama Pradhana.
- Its not created product.. Its there beginningless.
- Sukshma sharira alone is created = Linga shariram.
- Why Sukshma Shariram called Lingam?
- Because it has capacity to reflect Consciousness like mirror has capacity to reflect face.
- Desk / Dress – doesn't have reflecting capacity.
- When mirror reflects objects, reflected object is indicator of original object.
- If anything in eyes, look at mirror... it indicates.. Condition of your original face.
- Any indicator is lingam.
- Mirror is Lingam to reflect original face.

- Reflecting material is always – lingam for original consciousness / indicator of Original consciousness. If no reflecting medium, will not know Original Consciousness.
- In sleep, Sukshma shariram dissolved, existence of Original Consciousness is not clear.
- Sleeper / Dead – no difference.
- Consciousness – not evident in sleeping person.
- When Sukshma shariram is awake + Active, Consciousness is evident.
- Therefore Sukshma Shariram is called Lingam. Because it indirectly reveals atma.
- Shiva Lingam – Lingam of God.
- Smoke – Lingam of fire.
- Ling – to know.. Lingati = Janati.
- From which another object is known is Lingam.

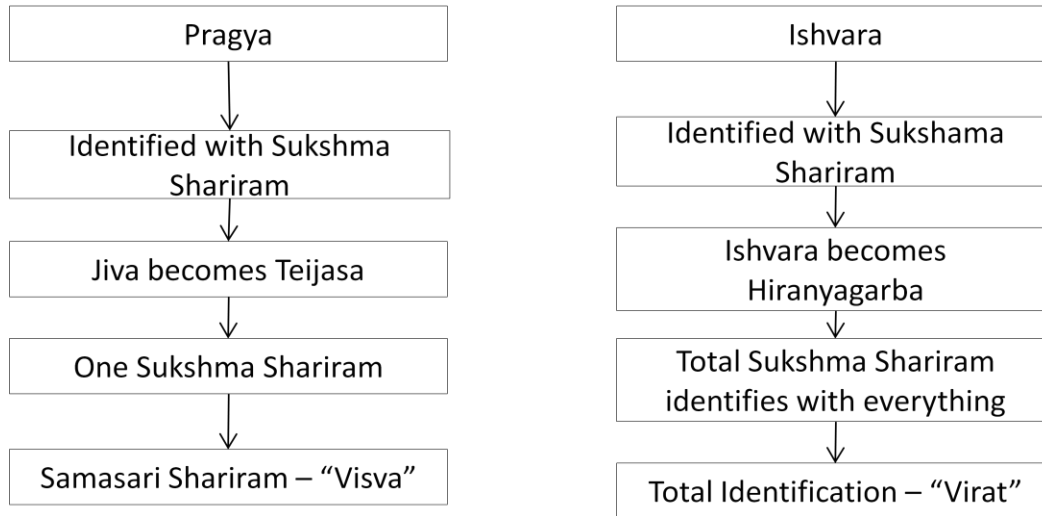
**Verse 24 :**

प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते ।

हिरण्यगर्भतामीशस्तयोर्व्यष्टिसमष्टिता ॥२४॥

By identifying himself with the subtle body (and thinking it to be his own), Prajna becomes known as Taijasa, and Isvara as Hiranyagarbha. Their difference is the one between the individual and the collective (i.e. one is identified with a single subtle body and the other with the totality of subtle bodies). [Chapter 1 – Verse 24]

- Both individual Jiva Pragya and Ishvara – Samashti identify with Sukshama Shariram.
- They get 2 different names – when Ishvara identifies through Sukshama Shariram.
- Ishvara called Hiranyagarbha.
- Jivatma – looked thru Sukshama Shariram called Teijasa.
- Rajas Pradhana Prakrti – Karana Shariram...



- Identified with nothing / disidentification = Brahman (No samsara).
- Choose to identify with few persons + objects – creates Jiva – (Partial identification) all problem.

#### Hari Naam Kirtan :

- Ananda Chinmaya Hare Gopika Ramana.
- Develop egoistic identification with one body or few bodies... Idam Sarvam Yadayatma.

#### Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।  
 अहमन्नमहमन्नमहमन्नम् ।  
 अहमन्नदो३हमन्नादो३हमन्नादः ।  
 अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।  
 अहमस्मि प्रथमजा ऋता३स्य ।  
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
 यो मा ददाति स इदेव मा३ वाः ।  
 अहमन्नमन्नमदन्तमा३श्चि ।  
 अहं विश्वं भुवनमभ्यभवा३म् ।  
 सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,  
 aham-annam-aham-annam-aham-annam,  
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
 aham-asmi prathamajā ṛtā3-sya,  
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
 yo mā dadāti sa edeva mā3 vāḥ,  
 aham-annam-annam-adantamā3-'dmi,  
 aham viśvaṁ bhuvanam-abhya-bhavā3m,  
 suvarṇa jyotiḥ, ya evaṁ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [3 – 5 – 6]

- Aham annam.. Sloka Krutu Varada = Lord give me one of 2.
- If “I” comes it should be cosmic Ishvara ..
- Tijasa / Hiranyagarba – Differentiated with Vyashti / Samashti – briefly.

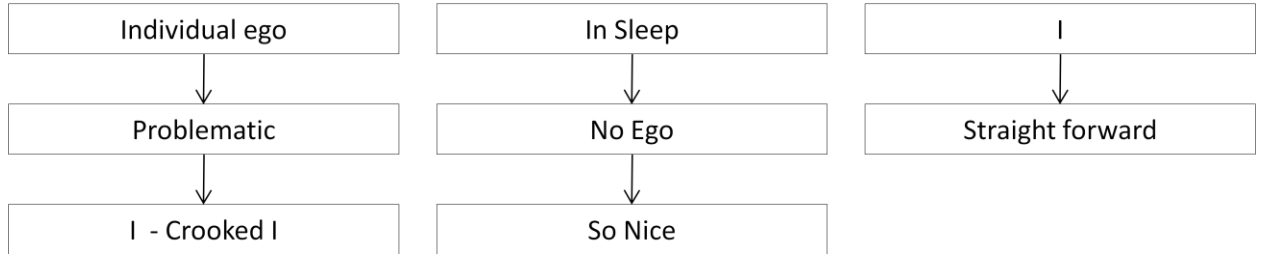
#### Verse 25 :

समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात् ।  
तदभावात्ततोऽन्ये तु कथ्यन्ते व्यष्टिसंज्ञया ॥२५॥

Ishvara (as Hiranyagarbha) is called totality because of his sense of identification with all the subtle bodies (of the universe). The other (the Taijasa) is called ‘individual’ because it lacks this knowledge (and is conscious only of his self, being identified with his own subtle body). [Chapter 1 – Verse 25]

#### Commentary on Vyashti/ Samashti of Verse 24:

- Ishvara / Hiranyagarba = Samashti – Sukshma Shariram.
- Svatmana Tadatmayam = oneness / identification with one self.
- Teijasa – many – plural – don’t identify with all.



#### Verse 26 :

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।  
पञ्चीकरोति भगवान्प्रत्येकं वियदादिकम् ॥२६॥

To provide the Jivas with objects of enjoyment and make the bodies fit for such enjoyment, the all-powerful Isvara has made each of the (subtle) elements partake of the nature of all others. [Chapter 1 – Verse 26]

- Karana Sharira (KS) + Sukshma Sharira (SS) – not enough for experience of Samsara.
- Samsara begins only with arrival of Sthula Shariram.
- Before Birth / After death of Sthula Shariram, No Sukha / Dukha Anubava possible.
- Body Dies – Sukshma Sharira Survives + Travels and Travels – has 17 Organs + Karana Sharira.

- Jnanenindriyas / Karmenidriyas / Vasana - Punya Papam. That Jiva cannot experience Sukham / Dukham.

### **Brahma Sutra – 3<sup>rd</sup> Chapter : 1<sup>st</sup> Section**

#### **Panchagni Vidya :**

- Without Physical Body – No Sukha / Dukha Anubava Possible.
- Indriyas are there – function only when Golakams are there.
- Karmas are there – No Sukham / Dukham.
- For Karma to fructify bagawan creates Body to give Karma phala.
- Sense organs alone not enough.
- If no sense objects – incomplete.
- Sthula Shariram+ prapancha required for Boga / experience.
- Sthula Shariram = Boga Ayatanam, medium counter through which sense organs function.
- World = Bogya Prapancha.
- Then only Sukshma Shariram has use.
- Subtle Elements produce Subtle Body.
- Subtle Elements Cannot create Gross Body Universe.
- Bagawan starts Factory – Converts Subtle elements into Gross elements.
- For experience of individual Teijosas, Bagawan creates Sthula Srishti ... for evolution.
- Boga – objects + Gross physical Body – Bhoga Ayatanam – Locus.
- World without Body no use.
- By Heart Tattva bodha....
- Grossified Subtle made Tangible.
- Non concrete made Concrete.
- Amurtha made Murtha.

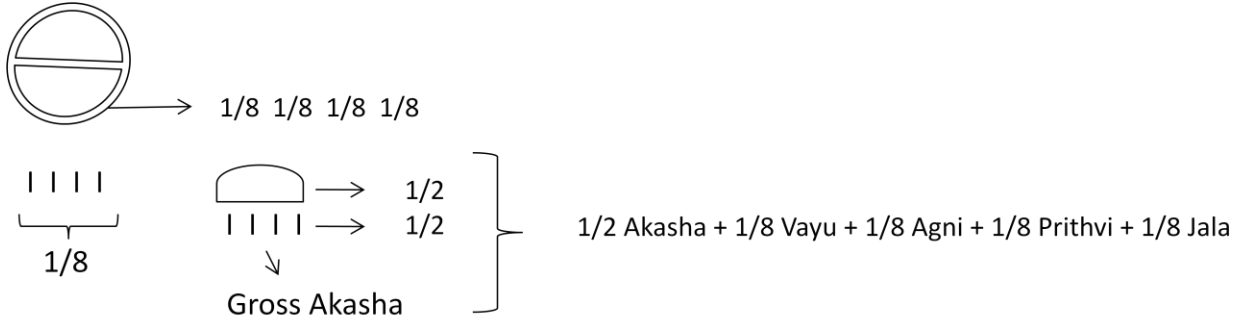
### Verse 27 :

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।

स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते ॥२७॥

Dividing each element into two equal halves and one half of each again into four (equal parts) the Lord mixed the subtle elements so that each gross element thus formed should contain one half of its own peculiar nature and one eighth of that of each of the other four.[Chapter 1– Verse 27]

- Grossification of Subtle elements from pure Elements No mix up.
- Cosmic Cook – Available / Salad / Kitchadi .
- Each Gross Element will have  $\frac{1}{2}$  of that element +  $\frac{1}{8}$  of other 4 elements  
12.5%
- $50 + 12.5 + 12.5 + 12.5 + 12.5 = 100$



### 1st Stage :

- 50 – 50 – Divide into 1/2



Put in fridge Microwave

### 2<sup>nd</sup> Stage :

- Half Divided into 4 Equal Bits.
- $\frac{1}{2} / 4 = \frac{1}{8}$
- Distributed to other 4
- $\frac{1}{2} + \frac{1}{8}$  Akash + .....

### 3<sup>rd</sup> Stage :

- Distribute to four other  $\frac{1}{2}$ 's



- Fuel :  $\frac{1}{2} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8} = 1$
- After combination Subtle becomes gross. Start with liquid – end with Solid.

$\downarrow$                        $\downarrow$   
 Sukshma                  Sthula

- After Grossification every element is Alloy / combination of elements.
- Naming based on domination of element.
- Subtled – Called Tanmatra.

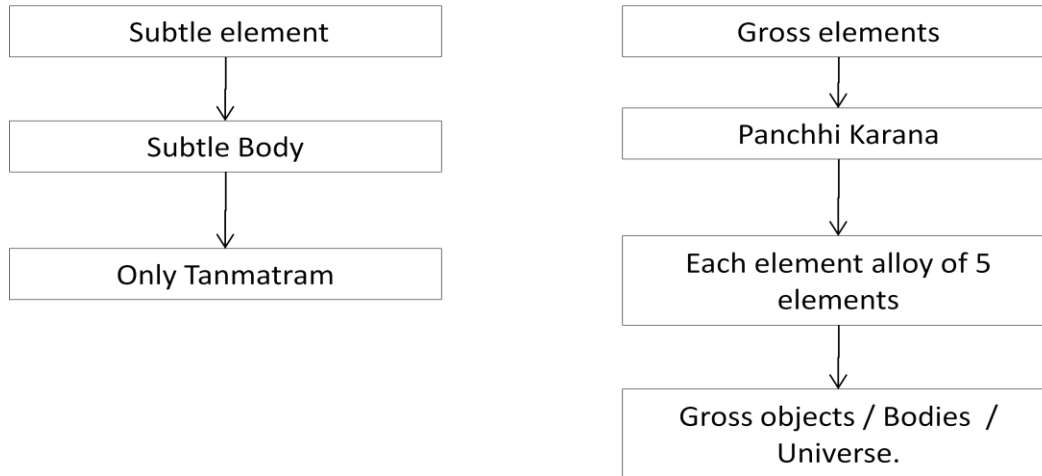
$\downarrow$   
 Akasha Matram

- Sukshma – Vayu = Vayu Matram.
- Tamasic part of 5 elements alone are Grossified.
- Satwic + Rajasic – Utilised for Sukshma butam.

# **LECTURE – 9**

## Lecture 9

- Creation pointed to Guru how Avidya causes Samsara fir Jiva.
- Creation is out of Tanmatric part of Prakirti.



- Gross Akasha / Vayu has all 5 elements.

### 3<sup>rd</sup> Cooking :

- Lunch – Gross Universe

Pancha Sthula Prapancha.

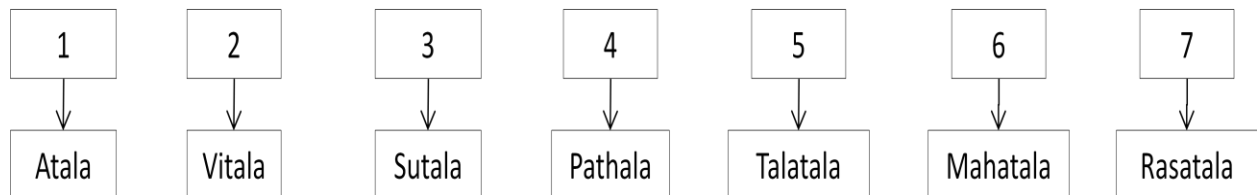
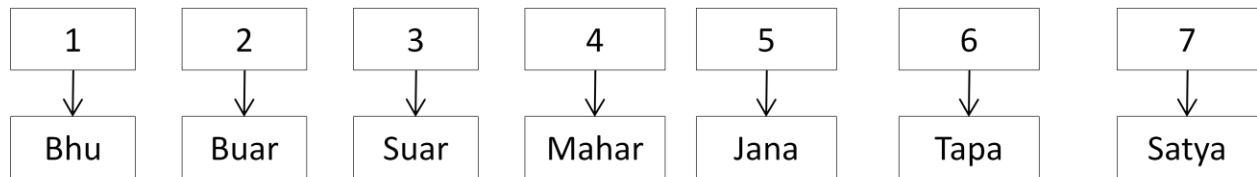
### Verse 28 :

तैरण्डस्तत्र भुवनं भोग्यभोगाश्रयोद्भवः ।  
हिरण्यगर्भः स्थूलेऽस्मिन्देहे वैश्वानरो भवेत् ।  
तैजसा विश्वतां याता देवतिर्यङ्मनरादयः ॥२८॥

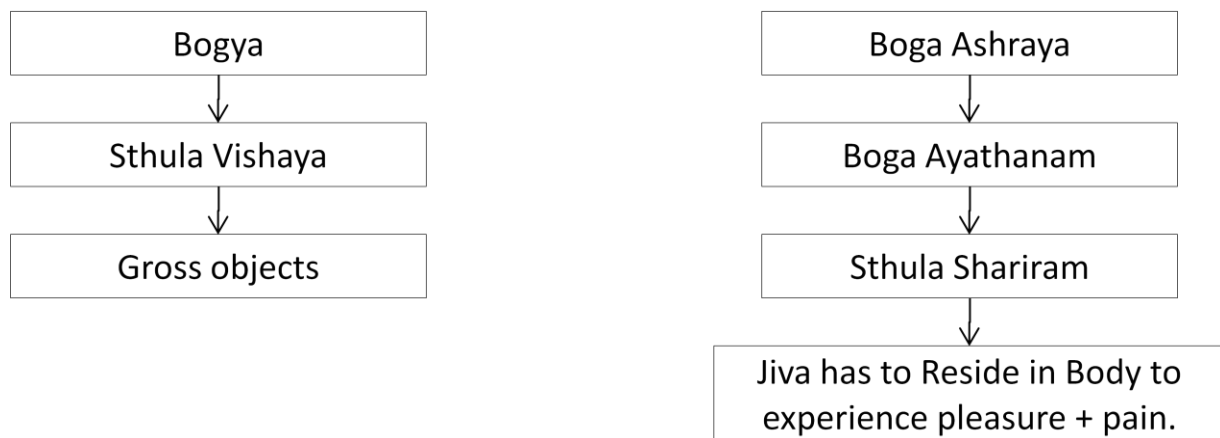
From these composite elements the cosmic egg arose, and from it evolved all the worlds as well as all the objects of experience and the bodies in which the experiences take place. When Hiranyagarbha identifies himself with the totality of gross bodies he is known as Vaisvanara; when Taijasa do so with individual gross bodies (e.g.) of the devas, men or lower animals, they are known as Visvas. [Chapter 1 – Verse 28]

- Brahmandam = Cosmic Egg.
- Elliptical cosmic Bowl.
- 14 Lokas in Puranas.
- Surrounded by Circles - Aavarnam .
- Black holes are Dense cosmic things . Attracts everything to itself. Light cannot Escape.

- Because of pull of gravity.
- Dense matter = Black hole.
- One universe Within one Black hole.
- 7 Up – 7 Down.



#### 14 Fields of Experience .....

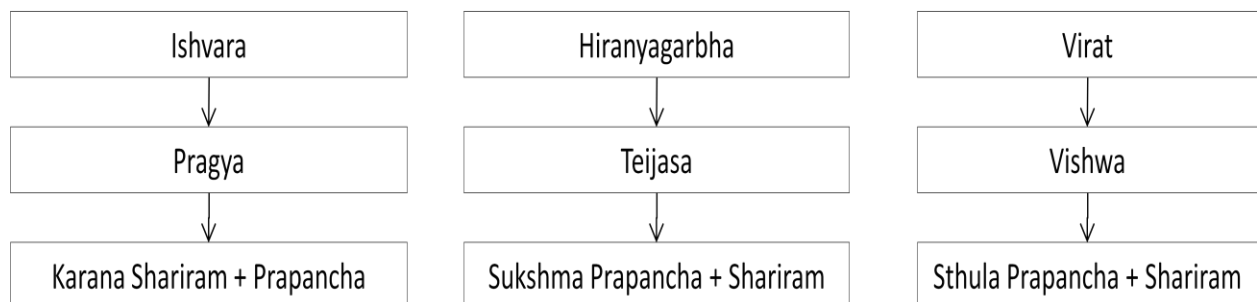


- Without Body, Jeeva exists but can't experience Pleasure / Pain.
- Experience requires Locus.
- Sukshma Shariram = Boga karanam / instrument / interactive Equipment / Tel / Fax / Gadgets.
- Sthula Shariram = Residence / Locus / office / Room.
- Without office cannot use instruments.
- Sthula Vishaya + Sthula Shariram originate out of 5 elements.

- Who is Running Factory = Bagawan
- Abortion = Manufacturing Defect.
- Aham na Karoti - Bagawan karoti
- Once Sthula Prapancha + Shariram created there is Abimana - Hiranyagarbha / Vaishvanara Born.
- Hiranyagarbha becomes Vaishvanara - identified With Sthula Upadhi – Gross Equipment .
- When Hiranyagarbha – identifies with Subtle medium called Virat – Vaishvanara.
- Krishna describes himself as Virat / Vaishvanara.
- My Legs = Sahasra Sirsha ....
- Bu Padav .... Teijasa ...each Jiva identifies with one Subtle Body.

#### How many types of Bodies ?

- Superior Punyam – Deva shariram – Suar / Mahar / Jano loka.
- Nara Loka – middle
- Tiryak – Animal – inferior Punyam
- No body is permanent .



- Ishvara = Brahma Chaitanyam Reflected in Karana Sharira / Maya.
- Maya = Satva Pradhana Prakriti .
- Therefore, Ishvara Not Affected / polluted by Maya.
- Has self knowledge / sarvagya – nitya Mukta Svarupa.

## Gita :

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – verse 6]

- With Maya, I do everything but not bound by Action.... Do not gather punyam / papam... Satva pradhana ....

## Who is Pragma Jiva ?

- Same for Chaitanyam Reflected in Avidya Rajo Pradhana Prakrti.
- Satwa of Jiva is polluted – Malina Satvam.
- Has Aragorai knowledge.
- If Tama Pradhana – will continuously sleep .
- Partially Satwic / Partial knowledge – cause of error – misconception – Rumours travel in partial knowledge not in total knowledge / ignorance.
- For Ishvara – creation is Leela , Drama, Enjoyment. Jiva Does not know his true Nature.
- Jiva insecure from Birth to Death.
- Crucial thing between Bondage + liberation is self knowledge – Tattwa Bodha.
- Truth – immortal – invisible.

## Do not know :

- Security comes from my own Nature. Every Jiva feels insecure – from Birth to Death - Clinging to someone – take phone always !
- For Security look inwards – Not extrovert . Every object not outside but inside.... Atma / Brahman.
- Due to ignorance start karma – Acquire to get security .... Acquire things / Relationship .

### Verse 29 :

Karma Kurvata .....

ते परादर्शिनः प्रत्यक्तत्त्वबोधविवर्जिताः ।  
कुर्वते कर्म भोगाय कर्म कर्तुं च भुञ्जते ॥२९॥

They see only external things and are devoid of the knowledge of their true inner nature. They perform actions for enjoyment, and again they enjoy for performing action. [Chapter 1 – Verse 29]

- Do Action for reaping karma phalam and experience karma phalam .
- Boga not lead to satisfaction – go for one More.
- Boga to become more karta – Giant Wheel of in lokas – Extrovert do not know how to get out .

### Verse 30 :

नद्या कीटा इवावर्तादावर्तान्तरमाशु ते ।  
व्रजन्तो जन्मनो जन्म लभन्ते नैव निर्वृतिम् ॥३०॥

They go from birth to birth, as worms that have slipped into a river are swept from one whirlpool to another and never attain peace. [Chapter 1 – Verse 30]

- Jivas go from one to another Sthulam .
- Horizontal or Vertical.
- Samsara - Srv – Sarati – To Move.  
- Samsru – To Violently move in Disorderly Manner.
- No peace / Full of Anxiety – Worry.
- Helpless journey – time not in our hands.
- Being – Worm – fallen into a River + caught up in Whirlpool ... Goes Round / Sucked / Comes in another place / Whirlpool .... Shariram.

### Verse 31 :

सत्कर्मपरिपाकात्ते करुणानिधिनोद्धृताः ।  
प्राप्य तीरतरुच्छायां विश्राम्यन्ति यथासुखम् ॥३१॥

When the good deeds performed by them in past births bear fruit, the worms enjoy rest being lifted from the river by a compassionate person and placed under the shade of a tree on the bank. [Chapter 1 – Verse 31]

- Worm escaping by itself Ruled out jiva cannot come out of Samsara.

### Gita :

- Karpanya Dosha .... Sishyatvam - Su

- Gives Difference than confidence.
- Surrender to Goal and ask God to send Guru. Then he does Noble Karma...
- Karmas – Meant for Spiritual Growth.
- Karma Yoga = Pancha Mahayagya.
- Karma Ripens + Guru comes
- Do not fell coming late to Vedanta 9years / 99 years. Worried of part – looses present.
- Karuna – nidhi ... Embodiment of compassion.
- Guru nothing to Gain in life – Guru lifts.

#### Gita :

तमुवाच हृषीकेशः प्रहसन्निव भारत।  
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥ २.१० ॥

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

- Worm placed under tree onshore by Guru Not Scorched to Death but has relief / Relaxed.
- By Sat karma ... Worm placed by Guru.
- Verse 31 : Worm rescue mission.

#### Verse 32 : Jiva Rescue mission...

उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिनः ।  
पञ्चकोशविवेकेन लभन्ते निर्वृत्तिं पराम् ॥३२॥

Similarly, the Jivas (finding themselves in the whirlpool of samsara), receive the appropriate initiation from a teacher who himself has realized Brahman, and differentiating the Self from its five sheaths attain the supreme bliss of release. [Chapter 1– Verse 32]

- Verse 31 : Guru lifts worm from samsara.
- Lifting = Mental task.
- Worm = Physical task
- Pancha kosha Abimana is samsara sagara.
- Grow out of identifications – Annamaya Kosha / Pranamaya Kosha / ....
- This withdrawn from Pancha koshas done by Guru Upadesha is lifting .



### **Who is Acharya ? Tattwa Darshinaha**

- Ekam – Annamaya Upa Sakramanam.
- Ekam – Pranamaya Upa Sakramanam.
- Shade of tree ..... = Atma ... I land in Atma .... = Aham Brahma Asi....
- Total Relief and Smile.

# **LECTURE – 10**

## Lecture 10

1. Avidya cause of Samsara....
2. How Avidya Responsible for Samsara in creation ?
3. Avidya = Raja Pradhana Prakirti .....
4. Satva – polluted by Rajo Guna + Tamo Guna.
5. Jiva = Consciousness - Reflected in Avidya not able to know his true Nature.
6. Ishvara – Reflected ‘ consciousness ’ in Maya – Satva Pradhanam.
7. Therefore Ishvara knows his real Nature.
8. His Nature = I am not even Maya – Reflected ‘ consciousness ’.
9. I am original ‘ consciousness ’ – Ishvara knows I am appearing as Ishvara in presence of Maya....
10. If Maya is removed, reflection will go away, original will continue.
11. When Mirror goes – Reflection goes but original face does not go away.
12. I have face Wisdom .
13. This Wisdom not with Jiva ...
14. He mistakes to be Reflected ‘ Consciousness ’ – takes himself to be Limited Reflected Medium identified with fine Medium + finite Reflection.

### How does Reflection Start ? Origination ?

- Sense of finitude makes Jiva turn outside in Search of Poornatvam ... I feel finite incomplete not full by myself...extrovertedness of Jiva start to become fulfilled ... toys /- Tragedy – finite + finite = finite ignorance leads to sense of incompleteness.

### Which is Apoorva Bava ?

- Sense of incompleteness leads to Desire / Kama . Avidya – Apoorvatvam – Kama does not allow me to remain at home.
- Kama pushes me for eternal shopping ... new ones coming.....
- Ekam = inner urge.

- Kamanya Kamye Nanya Maka....
- Incomplete by shopping cannot become complete.
- Complete – need not become complete.
- Therefore Do not Require shopping for Poornatvam.
- Rescue intellectually ... ignorance belongs to intellect / Buddhi ... not Body / Atma cognitive problem.....
- Knowledge packed in Words/ Containers of knowledge – spoken – written Words.
- Do not gather words carrying content / knowledge and drop words.
- **Example** : Eat Banana – throw peelam away.
- Prakriya = Method of Teaching.
- Sharira traya Viveks = Method
- Pancha kosha Viveka ,
- Avasta Traya Viveka
- Ohmkara Viveka ....
- Gets total contentment = Life worthwhile
- Eha ched Avasti ...mahati Vinasthi...
- Temporary Nivritti .... Param Nivritti ....
- Temporary Peace .... Ultimate peace..

**Verse 33 :**

अन्नं प्राणो मनो बुद्धिरानन्दश्चेति पञ्च ते।

कोशास्तैरावृतः स्वात्मा विस्मृत्या संसृतिं व्रजेत् ॥३३॥

The five sheaths of the Self are those of the food, the vital air, the mind, the intellect and bliss. Enveloped in them, it forgets its real nature and becomes subject to transmigration. [Chapter 1 – Verse 33]

- 33 – 48 – Sravanam – type of enquiry.
- Student does with Teacher- Systemic study.
- Mananam / Ninidhyasanam – Sravanam = Pancha Kosha Viveka.

- Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha ...  
5 Layers of personalistic Atma hidden – concealed by 5 koshas.
- Atma = Consciousness – principle cannot be concealed.
- 2 Reasons – consciousness = all pervading
- Bed sheet should be bigger than body.

### **How something bigger than infinite ?**

- Consciousness cannot be covered by Pancha Koshas, because Pancha Koshas are known because of light of Consciousness.
- Cloud cannot cover Sun – because
  - a. Cloud is Smaller than Sun.
  - b. Presence of Sun Known because of Sunlight.
- Figurative covering not actual covering.
- Our contention / distraction to other things like movie characters cover screen.
- Movie characters exists because of TV screen.
- We always watch screen / consciousness only ... but because I am Pre – occupied with characters, I loose sight of fact that there in only screen.
- Distraction of Characters is called covering of screen.
- I am Worried about Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha – or sleep off...

### **What is it because of which 5 koshas are known is consciousness ?**

- Because of this ignorance .... 5 koshas become more Real than Atrna ( movie more real than screen ) – characters – 5 koshas – Non existent – but become existent because of me ‘ consciousness ’ lending existence to it – Reality to it.
- Unreal has become Real / Dominant.
- Real has become Non existent

- This is called Samsara .
- Real being missed + Anatra mithya becoming Dormant factor.

**Verse 34 :**

स्यात्पञ्चीकृतभूतोत्थो देहः स्थूलोऽन्नसंज्ञकः ।  
लिङ्गो तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥३४॥

The gross body which is the product of the quintuplicate elements is known as the food sheath. That portion of the subtle body which is composed of the five vital airs and the five organs of action, and which is the effect of the rajas aspect of Prakrti is called the vital sheath. [Chapter 1 – Verse 34]

- Gross / tangible physical Body Born out of Panchikruta – elements mixing .....
- Grossification = Body
- Pranamaya = portion of Sukshma Shariram along with 10 organs out of 17.
- 5 Pranas + Karmaendriyas – ( sense organs of Action – born out of Rajo Guan – represents Kriya Shakti)
- Ichha shakti – Mano maya kosha
- Jnana Shakti – Vigyanamaya kosha.

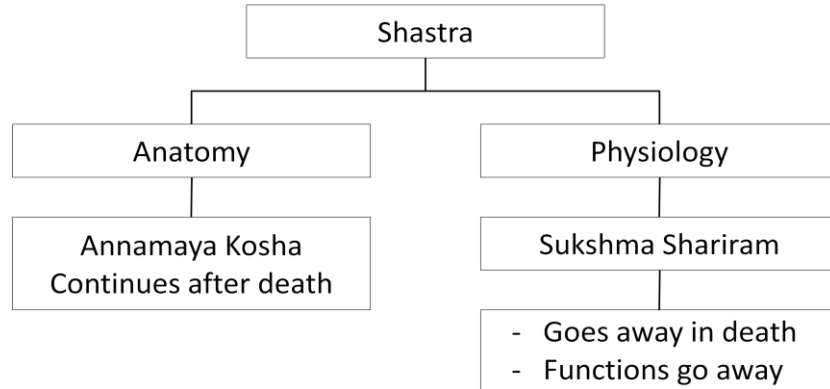
**Verse 35 :**

सत्त्विकैर्धान्द्रियैः साकं विमर्शात्मा मनोमयः ।  
तैरेव साकं विज्ञानमयो धीर्निश्चयात्मिका ॥३५॥

The doubting mind and the five sensory organs, which are the effect of sattva, make up the mind sheath. The determining intellect and the sensory organs make up the intellect sheath. [Chapter 1 – Verse 35]

- Mano Maya – part of Sukshma Shariram.
- Mind = Vimarsha Atma – Vacillating – function.  
Doubting – function.
- Jnaneindriya + mind – born of Satva Guna Emotion + desires .  
Connected to Manomaya – Ichha shakti.
- **Vijnanamaya Kosha** : Nischyathmika – will end process of doubting.
- Right / Wrong decision – puts end to doubting process ..... Final verdict.
- Jnanindriyas + Buddhi = Vijnanamaya Kosha

- Some boon put pranamaya kosha to sthula shariram not correct.
- Anatomy + physiology together in modern science Body + functions ( Pranamaya Kosha ) together.



- If integral part after death.. Should be together.. Body should continue to pump blood.
- **Pranamaya Kosha :**  
Not part of Annamaya.  
Its part of Sukshma Sharira.

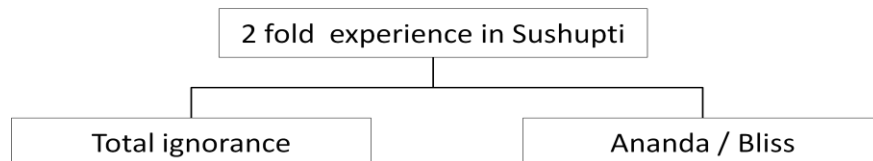
### Verse 36 :

कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभि ।

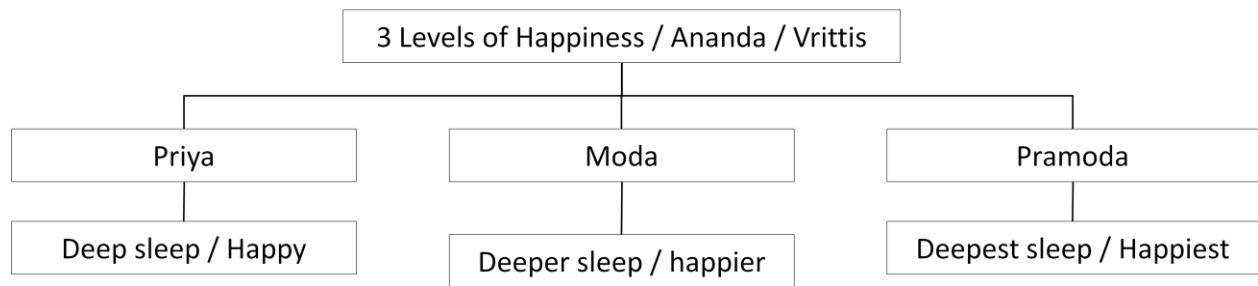
तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ॥३६॥

The impure sattva which is in the causal body, along with joy and other vrttis (mental modification), is called the bliss sheath. Due to identification with the different sheaths, the self assumes their respective nature. [Chapter 1 – Verse 36]

- Ananda maya kosha = Karana shariram experienced in sushupti avasta.



- Therefore is Bliss.
- Marriage is both bliss and ignorance.
- Ignorance because of Tamo guna...
- Ananda because of Satwa Guna...
- Therefore we have Malina Satwam. Satwam mixed with Tamo Guna.

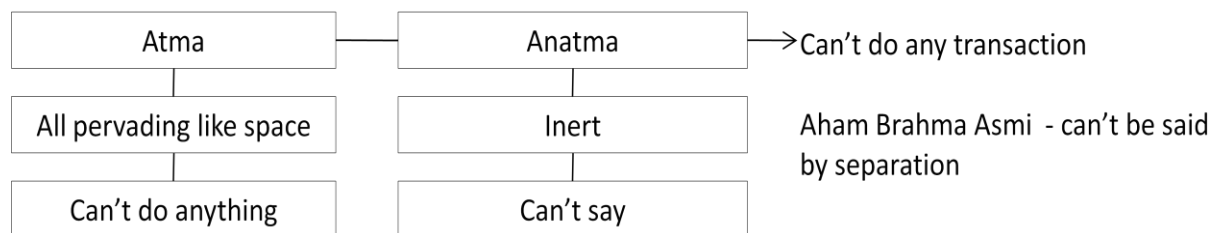


- Depending on depth of sleep... Karana Sharira vrittis called Priya Moda Pramoda.
- Experiential Ananda = Ananda maya kosa.  
= Faculty of Karana Shariram
- Brahmanada – Never experienced – Adhishtana  
Never a Kosha / Covering.

#### **Jivas Problem :**

- Instead of claiming – I am Consciousness pervading 5 Koshas.. I take 5 koshas as myself.
- I am immortal / Invisible / inner essence called Consciousness which pervades + enlivens koshas.
- Mistaken notion – I am kosha – identification.
- Conclusion called Tadatmayam – intellectual problem.
- Atma + Anatma physical proximity creates no problem.
- Because Atma never affected by Kosha... (Screen not affected by movie characters – fighting or in love).
- 2 children fighting can be separated.
- Atma – Anatma – can't be physically separated.
- Because Atma is all pervading – can't take Atma Anywhere.
- They need not be physically separated – shouldn't be / cannot be... if physically separated – No vyavahara possible.





### Who says?

- Mix alone says.
- Mix has to coexist to say.
- Therefore Physical separation can't be attempted.
- Physical proximity not a problem.
- Intellectual conclusion a problem.
- I – Consciousness – am limited by body / dying / old / conclusion / misconception.
- I am affected by body is wrong conclusion.
- I am pure consciousness – exist without body.
- Don't separate auspicious couple.
- Intellectual mixing up is tadatmayam.
- Cognitive mix up / mess.
- Think = I – Consciousness am ever free whether body is there or not....
- When body is there – I will say I am free.
- When body not there – I will not say I am free.

### Verse meaning :

- Because of intellectual mix up of Atma + Anatma, Jiva acts as though he is mortal.

### Example :

- Body = Tanmayatvam = identifying with heroine person cries.
- Intellectual sorting out done by guru.

# **LECTURE – 11**

## Lecture 11

### Verse 36 :

- Jivas is samsari because of ignorance regarding real nature, when it has sufficient Sadhana Chatushtaya Sampatti it gets guru.
- Just as worm is saved from river by well wisher, similarly guru – well wisher saves Jiva from Samsara ocean.
- It's a cognitive process of intellectual understanding not a physical process.
- Spiritual problem – ignorance is about spirit – Atma.
- Ignorance is in the intellect – solution in intellect. Knowledge take place in intellect & ignorance removed in intellect.
- Spiritual knowledge removes spiritual ignorance.
- Jnana dhanam not in pipeline. Container is words / packing... guru upadesa..... Method – called Pancha kosha Viveka.. 32
- 33.. Annamaya .. Onwards....

### Viveka required :

- Kosha + Atma.. Because of mix up – “Adhyasa” there is confusion.
- I = mix of Consciousness – Nitya shudha mukta – beautiful chaitanyam... and miserable pancha koshas... achetana anatma.
- Therefore I am successfully confused.
- I need to claim I am Atma with incidental Anatma – dying / mortal / finite / ageing / graying....
- Mix up – confusion, name of problem - called Tadatmayam.
- Viveka = Name of solution.
- How is sorting done? By Sravanam – men intentioned in 33.

**Verse 37 :**

अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः ।

स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥३७॥

By differentiating the Self from the five sheaths through the method of distinguishing between the variable and the invariable, one can draw out one's own Self from the five sheaths and attain the supreme Brahman.  
[Chapter 1– Verse 37]

- Process = viveka = Tadatmya...
- What is instrument by which we do viveka / separation?
- From Ore with impurities – get pure Gold by separation process – called magnetic process / blowplast process.
- Different instruments used.
- Instrument / dissection = Logic / reasoning to separate.
- Anvaya Vyatireka Nyaya = instrument.
- Pancha kosha viveka = Goal attained.
- Atma = rice – 5 Koshas = (Layers of coverings)
- Guna = Pounding.

**Anvaya Vyatireka :**

- Pounding to bring out Shudha Rice. Pure Jivatma Atma taken out of Paddy. Purified Jivatma becomes one with Paramatma, aikyam prapnoti....
- Sabari malai – Ghee in coconut shell tough to crack.
- Ghee – represents Jivatma – enclosed in coconut shell – Anatma.
- Lord = Paramatma.
- Jivatma + Paramatma – separated by thick shell and in front of lord – does Nei abishekam.
- By Abhishekam separated jivatma has merged into lord Ayyappa....
- Dharma shasta with chin mudra + top line.. Tat tvam asi...
- All rituals symbolise Jivatma shell merging into Paramatma.

## **Anvaya Vyatireka :**

### **Verse 38 – 42 :**

- Anvaya Vyatreka reasoning.
- Application to separate Atma from Anatma.
- Anuvritti / Vyavritti – Nyaya....
- Reasoning to find out if 2 things are inseparable as one, or there are 2 separate things – incidentally connected appearing as one....

### **Example :**

- Does person have real hair / teeth or artificial wig / denture?
- Intrinsic part or Added spare part?
- Some discerning... ask.. Some suppress curiosity... go home without Advance info....
- See old women standing.... And she says – I am that women... teeth / hair.
- Not svabavika dharma but Aguntika dharma not intrinsic but incidental.
- Previously : saw both together... did not understand.
- Intermediate – didn't see both of them – both absent together.
- Didn't get knowledge.
- Saw other 2 without the 2 denture + wig.
- Then know intrinsic + incidental.
- What is required to note that there are not 2 intrinsic parts.
- I have to see one of them during absence of other.
- If I see both together and don't see both of them wont know artificial or intrinsic.
- Require to see – one of them (person) during absence of other (wig / denture).

### Technically :

- Perception of presence of one qualified by absence of other. Presence of one qualified by absence of other denture.
- Perception of presence qualified by absence is called Anvaya.
- Absence of denture qualified by presence of other = Vyatireka.
- Both conditions important – if both present / absent – can't separate.



- Unseparated Jivatma is impure and can't be equal to Paramatma.
- Purified Jivatma = Paramatma.
- Ghee = Atma enclosed in Anatma – Coconut shell = Anatma.
- Also Namaskara signifies Jivatma – Merging with “Paramatma” by Breaking shell.

### Anvaya Vyatireka : Verse 38 – 42

- To separate Atma + Anatma.
- Anuvrittim / Vyavrittim Nyaya.
- **Its used to find out :**

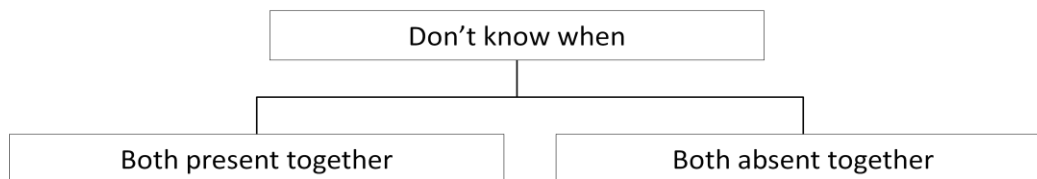
If 2 things are existing inseparably as one entity only or they are 2 separate things incidentally connected.

#### Question :

- How does a person know whether another one has real Hair / Teeth or incidental – Artificial spare part – or intrinsic?
- Svabavika or Aguntaka Dharma?
- Intrinsic or Incidental Dharma?
- How I Know?

1) Saw both together couldn't understand.

2) Didn't see both of them – couldn't understand.



- Saw one of them .... Person in absence of Artificial things.
- Then I Recognised that these 2 are not intrinsic parts.

#### What is Required to know if intrinsic parts or incidental ?

- See one of them – During Absence of other.

#### Technically : Anvaya

- Appreciated seeing of presence of one, qualified by Absence of other.
- Perception of presence, qualified by Absence of other. See Absence of Denture qualified by presence of other.
- Presence of one qualified by Absence of other.

### Vyatireka :

- Absence of one qualified by presence of other.
- Dvitiya Abava Visishta pratama Darshana = Anvaya.
- Prathama Bava Visishta – pratama Abava darshana = Vyatireka.

Anvaya	Vytireka
- Presence of person – Qualified by absence of Denture.	- Absence of Denture Qualified by presence of person. - Person is there – Denture not there. - Then I know Teeth not intrinsic – But Incidental.

- All 3 Shariram = Denture / WIS / incidental to me the ‘ Conciousness ‘.
- Even in their absence I continue to exist showing by Anvaya presence of , I conciousness – Chaitanyam, Qualified by Vyatireka of 3 shariram.
- I come to know I am thread / conciousness of the 3 beads, 3 Bodies.
- Bodies arrive and depart
- Sutre manigana eva ..... I chaitanyam am always there.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- I am thread like ‘ conciousness ‘ all the time present.
- Dentures come in morning + Disappears at Night.
- Similarly, Sharirams come in Morning + Disappear at Night.
- Reasoning Method = Anvaya Vyatireka.
- 1<sup>st</sup> Pair = Atma + Sthula shariram.

### Verse 38 :

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।

सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥३८॥

The physical body present in one’s conciousness is absent in the dreaming state, but the witnessing element, pure conciousness, persists (in both the waking and dreaming states). This is the invariable presence (anvaya) of the Self. Though the Self is perceived, the physical body is not; so the latter is a variable factor. [Chapter 1 – Verse 38]



- Not one entity.
- Sthula Shariram = incidental fix up.
- Eliminable / Seperable.
- In Jagrat , ' conciousness ' + Sthula inseparables together - Intrinsic ' conciousness' not known.
- 2<sup>nd</sup> : In Dream = Atma – I – Conciousness , experientally am there.
- Do not feel sthula sharira.

**Anvaya :**

- Presence of Atma is Qualified by Absence of Sthula Shariram.

**Vyatireka :**

- Absence of Sthula shariram Qualified by along with presence of Atma.

Anvaya	Vytireka
<ul style="list-style-type: none"> <li>- Sthula, Sukshma Shariras present in waking and dream.</li> <li>- Focus on presence part.</li> </ul>	<ul style="list-style-type: none"> <li>- Sthula, Sukshma sharirams absent in sleep.</li> <li>- Focus on Absence part.</li> </ul>
Both Equally important.	

**Svapna : Anvaya of Atma**

- There is presence of ' conciousness '
  - Alongwith / Qualified by absence of Sthula Shariram.
  - Non experience of Sthula shariram.
  - Experience of that person alongwith absence of artificial denture.

**Vyatireka :**

- Absence of Sthula Shariram / Non experience qualified by presence of Atma or experience of Atma ....without sthula shariram.

**My Conclusion :**

- Teeth, hair, not intrinsic part of person.

- Previously : Hair + person are present.
- Hair comes + goes – person doesn't come + go.
- They are Aguntaka Dharma not svabava.
- Sthula Shariram – Available in Jagrat – not Available in Swapna.
- Sthula comes + goes but Atma Chaitanyam continues.
- Atma = Sthula sharira Vyatirikta, is different from Sthula Shariram.
- Sthula –not intrinsic part of Atma. – “ Great Discovery “.
- Very Great Relief !!
- Death of Body – not my death.

Gita :

वासंसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णानि  
अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied self casts off its worn out bodies and enters new ones. [ Chapter 2 – verse 22 ]

- Cant take same body .

Anvaya Vyatireka – 1 <sup>st</sup> Stage	Anvaya Vyatireka – 2 <sup>nd</sup> Stage
<ul style="list-style-type: none"> <li>- Dream</li> <li>- Sthula not there.</li> <li>- Conciousness is there.</li> <li>- Atma + Sukshma Shariram.</li> </ul>	<ul style="list-style-type: none"> <li>- Deep sleep</li> <li>- Atma Alone exists.</li> <li>- Sukshma Shariram and Karana Shariram are incidental property of Atma.</li> </ul>

Verse 39 :

लिङ्गाभाने सुषुप्तौ स्यादात्मनो भानमन्वयः ।  
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥३९॥

Objections are raised and answered from the point of view of duality. From the stand point of pure non-duality neither questions nor answers are possible. [Chapter 1 – Verse 39]

- To separate Sthula – Analyse Swapna.
- To separate Sukshma – analyse Sushupti.
- In deep sleep – There is presence of Atma because of which I am able to talk about Sushupti later.

- Presence of Atma qualified by Absence of Sukshma shariram.
- Experience of person qualified by absence of denture.

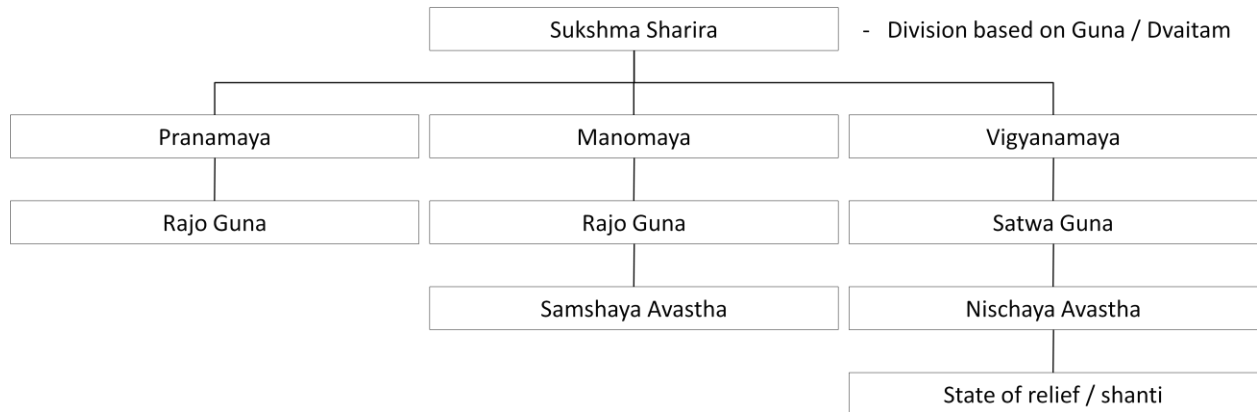
#### Anvaya :

- Lingam – Sukshma sharira – abava non experience.
- Lingasya Abave.... Absence os Sukshma Sharira qualified by presence of Atma.

1 <sup>st</sup> - Anvaya	2 <sup>nd</sup> – Vyatireka
- Presence of one qualified by absence of other	- Absence of one qualified by presence of other reversed.
- Presence focussed	- Absence focussed.

#### Conclusion :

- Sthula, Sukshama and Karana Shariram comes + goes.
- Atma is Anuvrittim... continuous....
- Shariram is Vyavrittim... incidental
- By subdividing sukshma sharira, you will be able to separate.
- 3 Koshas – on what basis is division.



- 3 belongs to one shariram.

# **LECTURE – 12**

## Lecture 12

### Verse 40 :

तद्विवेकाद्विविक्ताः स्युः कोशाः प्राणमनोधियः ।

ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः ॥४०॥

What remains after dissolution is an unmoving and ungraspable, unnamed and unnamable, unmanifest, indefinite something, beyond light and darkness, and all-pervading. [Chapter 1 – Verse 40]

- Verse 33 – 42 – I am consciousness being - 3 bodies not intrinsic parts – incidental addition.
- 3 Sharirams – Incidental Addition.
- In “ I “ – I don’t include my dress.
- In I – “ Consciousness “- don’t include my 3 bodies, which are incidental .
- Use Anvaya Vyatireka method of Reasoning:

### Essence :

- What comes and goes is incidental , Whats permanently there is intrinsic.
- Consciousness – Always available with me.
- Therefore, Intrinsic – Svabavikam
- Sharira Trayam – incidental / subject to Arrival / Departure.

### Take Occasion :

- When incidental part is absent – missing – To show it is incidental.

### Example : In Svapna :

- Sthula not made use of. Not operating through Sthula. Which Experience Jagrat Avasta ....
- Sthula kept Aside, like contact Lens Removed and kept in Saline water.
- It is Intimate contact.
- In Svapna, as through Removed Sthula Shariram and kept Aside and put new Sukshma Shariram and operating.
- In Absence, I experience absence of physical Body and I experience my own presence as Consciousness.

- Therefore, Its Occasion to show :

Presence of Atma / conciousness ....and absence of Sthula.

Anvaya	Vyatirika
- Focus on presence of Atma = Atma Bava.	- Focus on Sthula Abava.

#### Corollary :

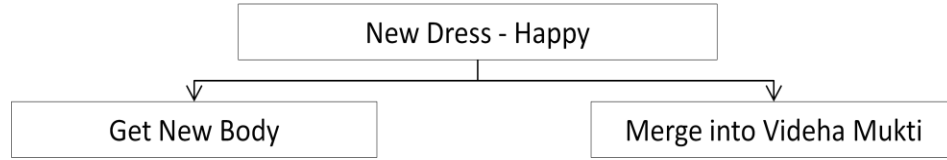
- I continue to exist without operative Sthula Shariram . Therefore, Sthula not my intrinsic nature.

#### Incidental Addition :

- At Death .....Vasamsi Jeernani

वासंसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णानि  
अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied self casts off its worn out bodies and enters new ones. [ Chapter 2 – verse 22 ]



- 1<sup>st</sup> Stage = sthula is Incidental.
- 2<sup>nd</sup> Stage = Sukshma is Incidental.
- 3<sup>rd</sup> Stage = Karana is incidental.
- I – ‘ Conciousness being – continue to exist as Sakshi/ Witness, Therefore I Love Sleep, If Sleep my non existence, Nobody will love to sleep.
- Sukshma sharira consisting of Jnanaindriyas / Karmeindriyas / Manaha / BUDDHI....Chitta / Ahamkara – I set aside ....
- I Pramata / Karta / Bogta – Knower / Doer / Enjoyer absent .
- I – “ conciousness – being continue to exist.
- Focus – Anvaya – Anuvriti - Presence of I Atma and absence of Sukshma Shariram.
- Focus on Absence of Sukshma shariram = Vyavritti = Vyatireka.

### Corollary :

1. Sukshma not intrinsic only incidental .

Chaitanyam = Intrinsic.

2. Sukshma = 3 Koshas = Manomaya Kosha + Pranamaya Kosha + Vijnanamaya Kosha .

3 Koshas + Sukshma shariram incidental.

Verse 39 – Sthula – Annamaya Kosha.

Verse 40 – Sukshma - Pranamaya Kosha / Manomaya Kosha /

Vijnanamaya Kosha .

Verse 41 – Karana – Ananda maya Kosha

### Verse 41 : Karana Sharira + Annamaya Kosha.

सुषुप्त्यभाने भानं तु समाधावात्मनोऽन्वयः ।

व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥४१॥

Objection) : when the molecules of the four elements, earth, water, fire and air are dissolved, we may have an idea of the dissolution of those elements ; but how can our intellect grasp the dissolution of akasa which is not composed of molecules? Hence akasa is eternal. [Chapter 1 – Verse 41]

- Jnana Avasta in which Agyanam Absent.
- Jnana Avasta in which Karana Shariram Absent.
- Sushupti is a state in which one has ignorance.
- Agyanam = Avidya Rupam
- Sharira ... Karana Matram.
- Therefore , Karana Shariram called Avidya.
- In Jnana Vritti – No agyanam. No Avidya / No Karana Shariram ..... Called ignorance. Atma present in Jnana Avasta. At time of Jnanam, Agyanam Absent.
- Sushupti – State of a Jnanam. Samadhi Avastha enjoys Aham Brahma Asmi Iti Jnanam.
- In Jagrat Avasta one experiences external world but, here he experiences Aham Brahman Asmi iti Jnanam.

**Svapna :**

- Inner mind projected out of Vasanas during Jnana Avasta – Not projecting Vasanas.
- Then Jnanam will become Dream .....
- Not Sushupti ... because no Avidya...
- Sushupti – Agyanam = Karana Shariram.
- Jnana Avasta = Avidya Abavaha = Karana Shariram Abavaha .
- Presence of Atma + Absence of Karana Shariram / Avidya in Jnana Avasta called Samadhi.

Sushupti	Jnana Avasta
- Atma + Karana Shariram	- Atma + No Karana Shariram.

**Vyatireka :**

- Focus on Absence of Karana Shariram ... in presence of Atma.

**Anvaya :**

- Focus on presence of Atma ..... in Absence of Karana Shariram = Avidya.

**Verse 40 :**

तद्विवेकाद्विक्ताः स्युः कोशाः प्राणमनोधियः ।

ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः ॥४०॥

What remains after dissolution is an unmoving and ungraspable, unnamed and unnamable, unmanifest, indefinite something, beyond light and darkness, and all-pervading. [Chapter 1 – Verse 40]

- In Jnanam ... self ignorance is absent.
- Presence of Atma is called Anvaya.
- When Atma is present, Absence of ignorance / Karana Shariram is called Vyatireka.
- By focusing on Atma Anvaya + Karana Shariram – Vyatireka in Samadhi Avasta ..... Following corollary is arrived.
- Karana Shariram not intrinsic.



- For Videka Mukta ....Karana Shariram totally absent (subject to Departure).
- Karana Shariram = Ananda Maya Kosha ..... I am different from Ananda maya kosha....
- Separated Atma from 3 Sharirams + 5 Koshas.
- Pure Atma = Brahman
- Pounded student = Brahman

#### Verse 42 :

यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः ।  
शरीरत्रितयाद्धीरैः परं ब्रह्मैव जायते ॥४२॥

As the slender, internal pith of munja grass can be detached from its coarse external covering, so the Self can be distinguished through reasoning from the three bodies (or the five sheaths). Then the Self is recognised as the supreme consciousness.

- Beads come + go , thread continues to exist . I am different from Sukshma Sharira also like Denture. Use for Jagrat + Svapna and then Remove.
- In Jagrat / Svapna - Put on Sthula / Sukshma Shariram and in sushupti put off.

#### How to Separate Karana Shariram ?

- **Verse 40** : Question : In introduction – Pancha Kosha Viveka ... here Sthula Shariram...
- Panchakosha – same as Shariram .....
- Sthula = Annamaya Kosha
- Sukshma = Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha - subdivided into 3 parts.
- Atma distinguished / segregated by Anvaya Vyatireka ... Not physically separated.
- Its all pervading ... Cognitive process in terms of understanding.
- By logic – Anuvritti – Vyavritti – Yukti.
- Done by intelligent seekers ... Need subtle intellect to understand reasoning ..... Viveki ... sukshma buddhi = Dheera ...

- Munji pullu .....During Avaniattam ... Tie in hand / Girls during Wedding – sharp edge Gross...
- Tender stem / stock inside ... Pithi portion ...
- If you don't use Anvaya vyatireka / Logic properly .. Will get stuck.
- Rough edged is body ... once you separate.
- Atma is Param Brahman ... mistaken as Jiva before Conversion process is thinking process .
- Atma is Jiva ... is Wrong Notion.
- Notion is dropped ...
- Don't include Sharira Trayam in me. Look at me from my own self.
- Pot space looks at oneself with total space.
- Whether pot is born or destroyed, No change happens to pot space.
- Atma Becomes Brahman.

**Verse 43 :**

परापरात्मनोरेवं युक्त्या सम्भावितैकता ।  
तत्त्वमस्यादिवाक्यैः सा भागत्यागेन लक्ष्यते ॥४३॥

If the opponent holds that akasa can be perceived in the absence of the rest of the world we may ask : where can it be seen except as light and darkness? (i.e. that you seem to perceive is not akasa but light and darkness). Besides, according to the opponent's view akasa cannot be perceived by the senses. [Chapter 1 – Verse 43]

- In this manner, oneness of Jivatma + Paramatma has been proved logically.
- Aikyam not illogical – not impossible. With body can't say Brahman.. Its contradictory.
- Body – Mortal
- Mind – Finite
- Not all pervasive.
- Identified with Karana Shariram – not free... samsara.
- From Chaitanyam point – free.

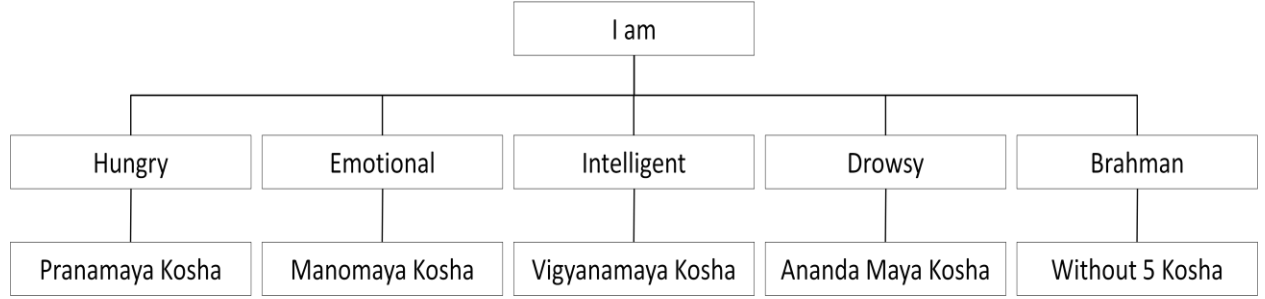
- All problems distributed to 3 shariram.
- I – Chaitanya ... Nitya Mukta....
- I know I am Brahman – my son not alright is problem....
- Brahman has no son... from chaitanyam point – no son....
- You are looking at yourself as body while referring to son.
- Sambavana.. Logically establishing fact it is not impossible to be one with brahman.
- Showing logical possibility = Sambavana.
- Understand you as chaitanyam.
- Oneness of Jivatma / Paramatama.. Is revealed by Tat Tvam Asi.
- No need to join after death.
- Jivatma owns up – I was / will be Paramatma. Tvam Tat Asi.
- Words are employed by Baga Tyaga lakshana.
- When you employ word to reveal object in totality its called primary method – Mukhya Vritti.
- For Mukhya Artha.. Primary meaning, sometimes use words to reveal / convey only part of objects – called Baga tyaga Lakshana Vritti – or Baga Vritti.
- Most commonly used by us...
- I see you



Not entire body → Only Visible part not back.

- I ate mango.. Not Seed / Skin.
- Bring Mango – Primary – Mukhya Vritti
- Ate Mango – Baga Vritti.
- Buddhi is capable of filtering.

- Ishvara = Jivatma ..... Primary meaning – 3 Bodies + Chaintanyam.
- I am fat – Baga Vritti – Sthula
- I am intelligent – Baga Vritti – Sukshma Sharira.
- I hear talk... mind + ear – Baga vritti.
- You are all pervading... filtering – Not physical.
- In understanding – give up one portion + give up filtering part.



- Understand without confusion.
- With appropriate meaning of I.... Baga tyaga lakshanaya .. By giving up Sthula / Sukshma / Karana shariram mentally – identify between chaitanyam part + Brahman.

#### Verse 44 :

जगतो यदुपादानं मायामादाय तामसीम् ।  
निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्म तद्गिरा ॥४४॥

Brahman the pure existence (without any reference to the world) can be experienced without an iota of doubt, when all mentations cease. And what we experience is not nothing, for we are not conscious of the perception of nothing. [Chapter 1 – Verse 44]

- Tat Tvam asi will convey message only if Baga Tyaga Vritti is employed.
- Mukhya Vritti – Primary meaning should not be taken .
- Secondary intended / implied / filtered meaning should be taken .
- Then communication takes place.
- I ate mango.. Without seed.
- Listener must be co-operative with communicator.

Jivatma	Paramatma
- Remove parts from Jivatma.	- Remove parts from paramatma.
- Then Jivatma = Atma	- Then Paramatma = Atma

- Remove the dress + find one Atma... include portions and see the difference.
- By Baga Vritti exclude the portion.

Distorted Version 1	Distorted Vision 2
Concave Mirror	Convex Mirror

- Undistorted version is original – Revise Tattwa bodha.

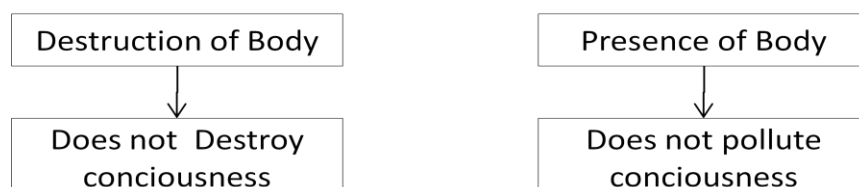
# **LECTURE – 13**

### Lecture 13

- From 33 Pancha kosha viveka .... Method of Reaching Chaitanya Part is Separated from Sharira Trayam / Pancha Koshas, Separation not physical process but understanding .
- Consciousness is independent entity pervading body but not connected to this body.
- Understanding of Connectionless chaitanyam is called Viveka....

#### Discrimination :

- Light associated with hand but not connected with hand. Light remains in the place after hand is removed.
- Connectionlessness – Asangatvam – is called Separation of light from hand.
- Movie screen Associated with every character of movie ... Physically together but no connection between character + screen.
- After removal of character, screen survives. Surviving screen and will not have any mark of presence of characters.
- Screen not connected to characters.
- Non contaminability of screen ... is cognition Wisdom is called separation of movie + character.
- Cognitive process is intellectual process which can be done when movie is Going on ...
- Need not stop movie .. to understand purity of screen.
- Similarly, by Pancha kosha viveka, understand ‘ consciousness’ like screen / light / space ... It is physically along with Sharira Trayam but ‘ consciousness’ has no connection to 3 bodies.
- During presence of body - consciousness not contaminated. During destruction of body, ‘ consciousness ’ not destroyed.



- Presence / Absence of Body – Does not make any difference.
- Jnanis Activities = Bagawans Theatre / Avatara = Leela
- Moksha = conversion of life into Leela.
- We convert Leela into problem.
- Sport / cricket / serious – All upset in Parliament.
- Separate consciousness + learn to identify 'Jivatma ' with 'Paramatma'.  
Separated Jivatma = Paramatma.

**Verse 44 – 48 : 5 verses : Mahavakya Vichara :**

- In Tat Tvam Asi ... Tat = Paramatma = Direct Meaning
- Tvam = Jivatma = Direct meaning Not possible.
- Asi = Jivatma = Paramatma.

Paramatma	Jivatma
Creator	Created
Ruler	Ruled
Mukta	Baddaha

- Take Secondary meaning = Baga Lakshana.
- Use Word to indicate part of object.
- Baga Lakshana - One part Taken.
- One part Dropped = Baga Tyaga Lakshana.
- I = Total Composite meaning ....
- I am over weight = Secondary meaning, Consciousness has no Weight.
- I am Fat – “ Body”.
- I am Emotional – Mind.
- I am Intelligent – Intellect.
- I am All Pervading immortal – consciousness.



- Not Sharira Trayam / Pancha Kosha. None of them is All Pervading.
- Conciousness – part alone should be taken .

#### **Tattwa Bodha Definition :**

- Conciousness = 5 points.
- Take inhering / Pervading / Immortal – inner essence and say I am All Pervading Brahman.
- Introduction = Composite one – primary meaning.
- Tat / Tvam Vichara – Portion to be Deleted.  
– Portion to be Retained.
- Do for Tat - Paramatma and Tvam = Jivatma
- Verse 44: Direct meaning of Tat – ‘ Paramatma’ – Vachyarthaha Mukyarthaha.
- Primary meaning / Composite.

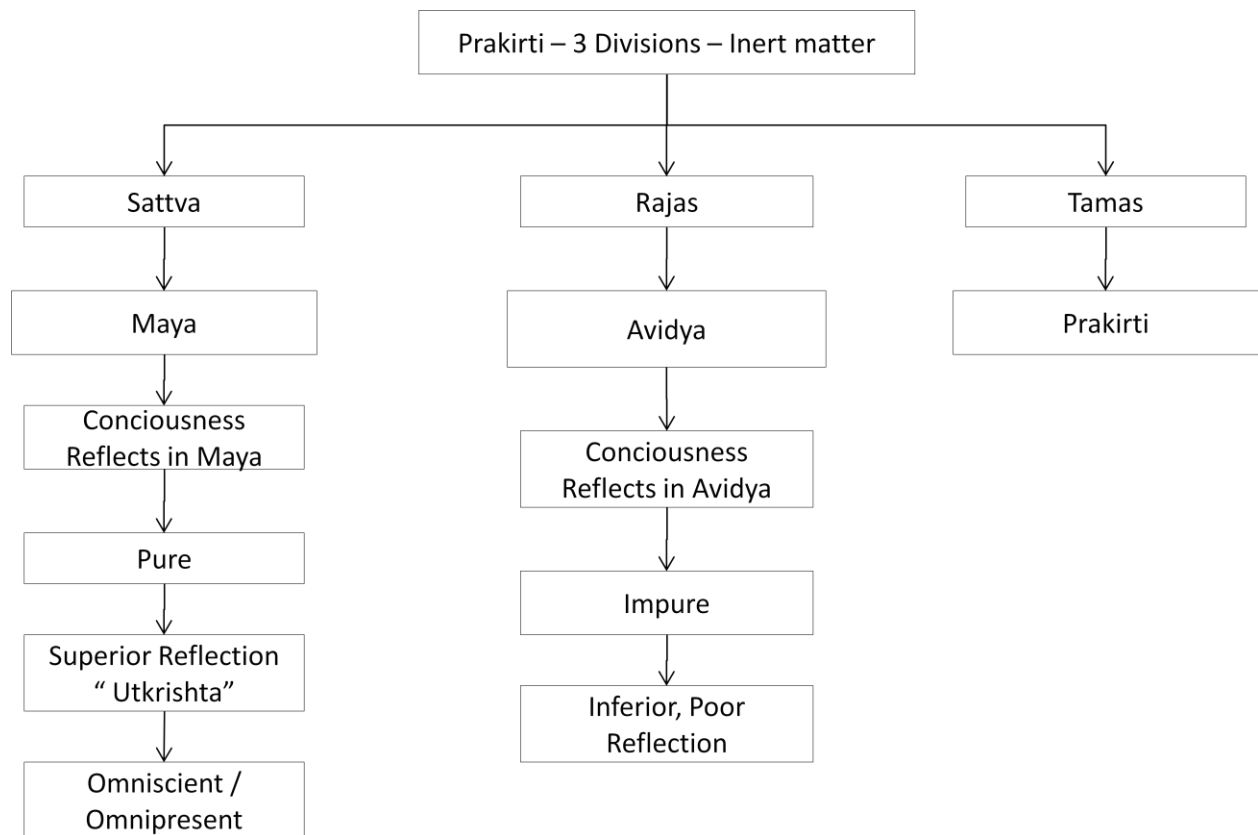
#### **What things included in ‘ Paramatma “ ?**



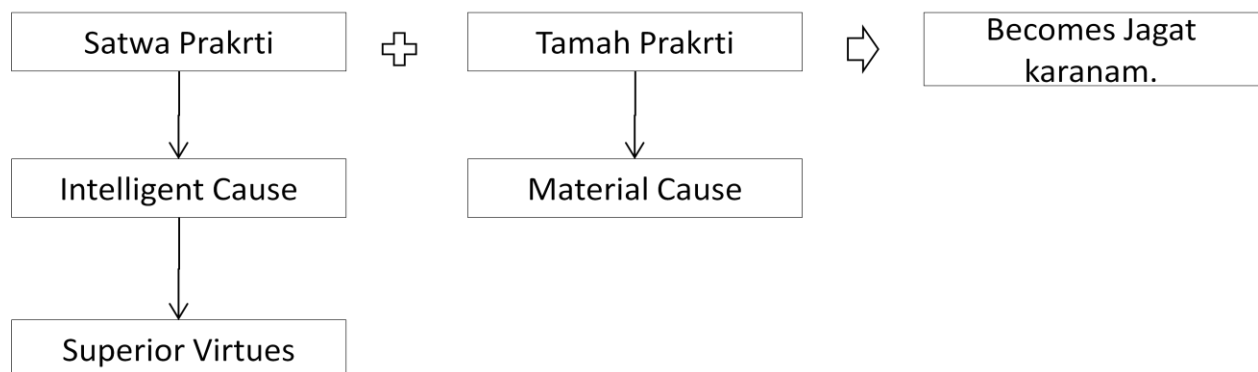
#### **Verse 45 – 48 :**

यदा मलिनसत्त्वां तां कामकर्मदिदूषिताम् ।  
आदत्ते तत्परं ब्रह्म त्वंपदेन तदोच्यते ॥४५॥

When the supreme Brahman superimposes on Itself Avidya, that is, Sattva mixed with rajas and tamas, creating desires and activities in It, then it is referred to as ‘thou’.  
[Chapter 1 – Verse 45]



- Conciousness – does not have any good virtues because of Marriage to Satwa Pradhana.
- Prakriti has Utkrishta / Superior Virtues.
- For creating World - ' Paramatma ' takes unto himself Kala.
- Ishvara alone knows how to use prakrti to produce World.
- Must know how to cook. Only material Not enough. Jivatma – with limited Knowledge cannot produce World.

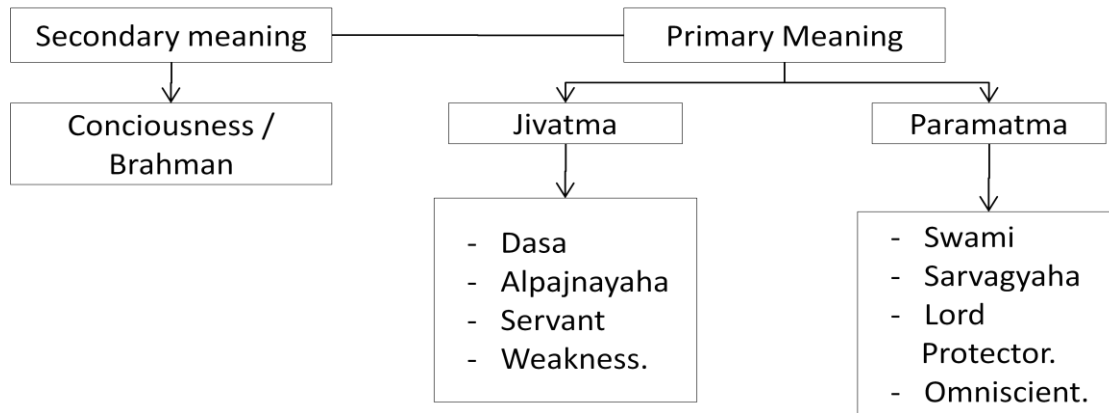


- Factor = Conciousness + Sattva + Tamas Pradhana Prakirti.
- Paramatma = Tat Pada Vachyarth = Nimitta + Carpenter = Direct meaning of Tat.
- Paramatma with Satwa = Intelligent Cause.
- Paramatma with Tamas = Material Cause.
- **Verse 45 : What is Tvam ?**
- Jivatma = Composite entity – mix of many entities.
- Param Brahma = Concious = Entity / Sentient, Raja Pradhana Prakirti / Avidya, inferior reflecting medium ..... instrument.
- Bagawan Took – Space / Time ... To become omniscient + the world.
- Therefore, Reflection of Jivas instrument is poor - miserable inferior attributes...
- Jivatma = Conciousness + Malina Satwa ... Raja Pradhana Prakirti Called Avidya.
- When they Combine – conciousness + Rajas Prakirti is contaminated ... because of blots in Avidya.
- Raja Pradhana Prakirti like Mirror has Dots ... I am Nitya Shudha ... Mind Contaminated by Kama – Punya Papa Karma.
- Raaga / Dvesha / Kama / Krodha .../ Lobha / Moha ....
- Conciousness – common to both Jivatma + Paramatma.

**Verse 46 :**

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।  
अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥४६॥

When the three mutually contradictory aspects of Maya are rejected, there remains the one indivisible Brahman whose nature is existence, consciousness and bliss. This is pointed out by the great saying 'That thou art'.  
[Chapter 1 – Verse 46]

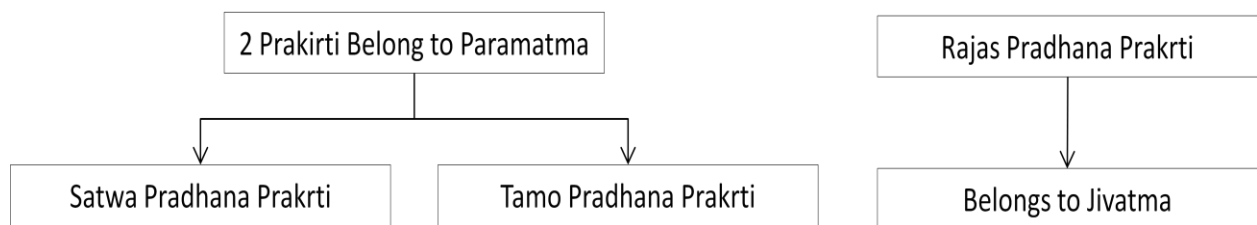
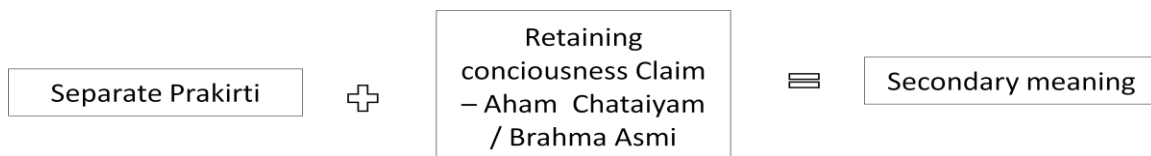


- Soham – Aham Saha

↓      ↓

He I am      I am He.

- Inferior Attributes – Superior attributes ... Not Natural to Consciousness.
- Incidental Attributes caused by association with Sattva / Rajas / Tamas .
- Separate Prakirti and there is only Pure attributeless – clear consciousness.



**Why Separate ? Mutually contradictory .....**

- Noble Virtues / Ignoble Virtues.

**14 chapter – Gita :**

- Attributes caused by Sattva / Rajas / Tamas - Domination.
- Sattwa → Read

- Rajas → Run
- Tamo → Sleep
- By Baga Tyaga – retain Satchit Ananda – Pure Consciousness / Chaitanyam



– Sat – All pervading

Implied meaning of Tvam + Tat

– Anantha / Nitya poorna.

- Parama Adjective – caused by 2 Prakirtis....
- Jeeva – caused by one prakirti....
- 3 Adjectives go away – only Noun remains....
- Atma = Akhanda.
- Jiva – Parama – Vishesha Shunyam.
- Atma = Indivisible Consciousness revealed by Tat Tvam Asi.
- I don't join Paramatma... after listening.
- Have been all the time one Atma....
- I – Atma – Am Appearing in this body + Superior Prakirti.
- One “I” – 2 Veshams... Jivatma + Paramatma.
- One Actor – King / Begger.
- All the time do this, not complicated – “Soham devadatta”.

# **LECTURE – 14**

## Lecture 14

- Mahavakya to be understood by Lakshana Vritti implied meaning.
- Tvam / Tat – Conciousness part only.
- Reflecting medium – Body + Prapancha.
- Raja Pradhana Prakirti must be set aside & take only Conciousness part.
- Paramatma expresses through medium of Sattwa Pradhana Prakrti & Tamo Pradhana Prakrti.
- Medium Baga left out - Conciousness Baga retained.
- Therefore Baga Tyaga.
- Implied meaning of Tat / Tvam = Pure Conciousness.

### Verse 47 :

सोऽयमित्यादिवाक्येषु विरोधात्तदिदन्तयोः ।  
त्यागेन भाग्येरेक आश्रयो लक्ष्यते यथा ॥४७॥

In the sentence 'This is that Devatatta', this and that refer to different time, place and circumstance. When the particular connotations of this and that are rejected, Devadatta remains as their common basis.  
[Chapter 1 – Verse 47]

- Use implied meaning in life all the time....
- That Devadatta is this Devadatta....

↓

↓

Past Person

Present Person

+

+

Past Attributes

Present Attributes

- Height / Weight / Tummy / Baldness / Grey Hair / ... Present features.
- Remove differentiating factors.
- Attention in your understanding.
- Vyakti – same person... So Yam it Yadi Vakyeshu

↓

↓

That person is This Person.

- Ashraya – individual person – same.
- Vykti = Lakshyarth.... Same w.r.t. Jivatma / Paramatma – Aikyam.....

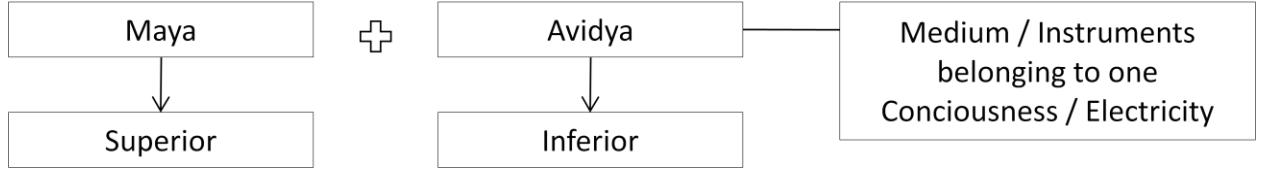
**Verse 48 :**

मायाविद्ये विहायैवमुपाधी परजीवयोः ।

अखण्डं सच्चिदानन्दं परं ब्रह्मैव लक्ष्यते ॥४८॥

Similarly, when the adjuncts, Maya and Avidya (the conflicting connotations in the proposition (That thou art) of Brahman, and Jiva, are negated, there remains the indivisible supreme Brahman, whose nature is existence, consciousness and bliss. [Chapter 1 – Verse 48]

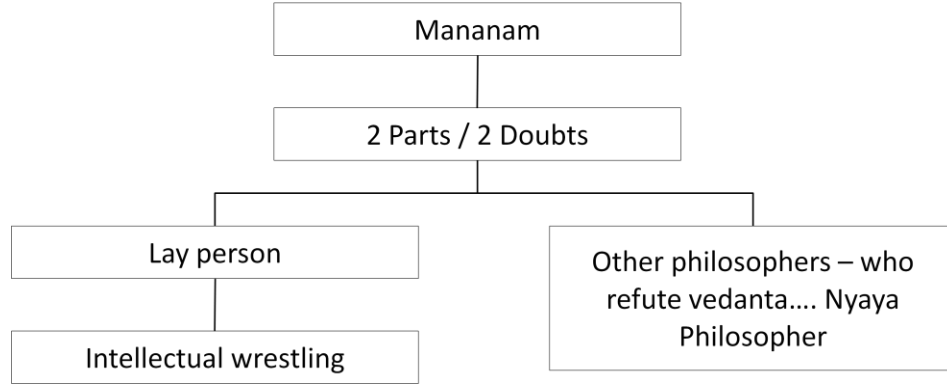
- Important – connection of Expression.
- Paramatma has superior medium of Expression – called Maya – Sattwa Pradhana Prakrti – Jivatma has inferior medium of Expression called Avdiya – “Rajo Pradhana Prakrti”.



- Behind Bedroom / Stadium – Bulbs different – Dull Jivatma / Bright Paramatma.
- Medium of Upadhis / reflection - different.
- Instruments – opposite – drop them.
- Once mediums removed, distortions removed.
- Consciousness – doesn’t have superior / inferior attributes.
- One Nirguna Brahma / Akhanda/ Divisionless Sat Chit Ananda / Consciousness / Nirguna Vastu.
- Param Brahma – Utkrishta – Nikrishta – Upadhi Guna Rahita Chaitanyam.
- When student Grasps + says – Aham Chaitanyam – Brahma Asmi.. No Kurai.... As Chaitanyam.
- Deficiency at Physical / Mental / Intellectual levels... Sravanam over.
- Verse 33 – 48 – Sravanam.
- Verse 49 – 52 – 4 Verses – Obstacles / Doubt eliminating process in Reaping benefit of knowledge.



- Obstacles belong to intellect as Doubts raised by intellect.



#### Verse 49 :

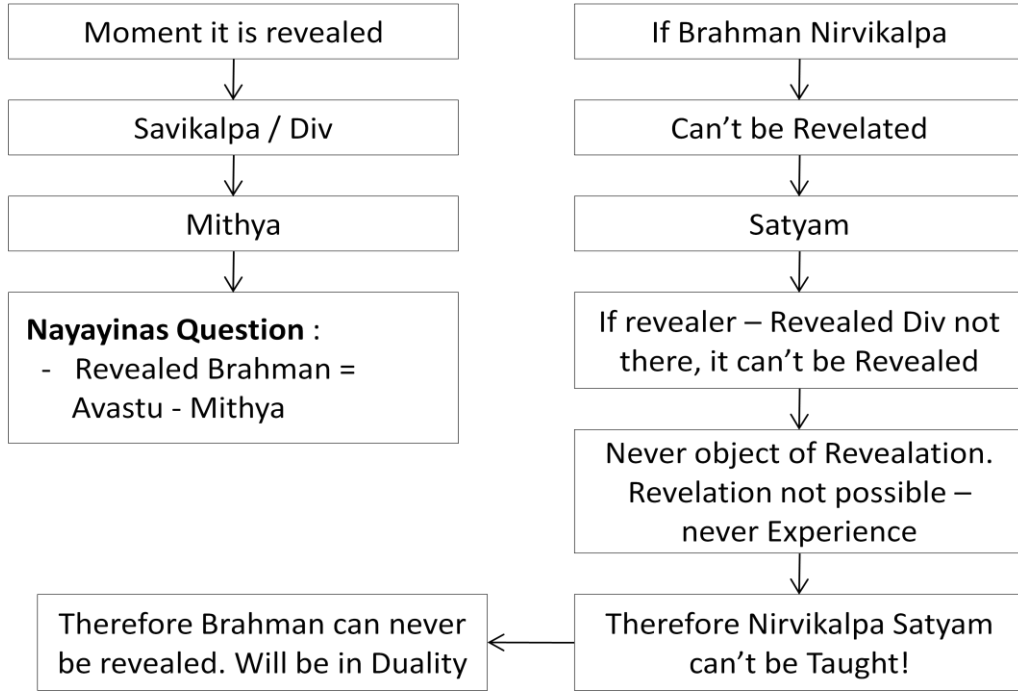
सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।  
निर्विकल्पस्य लक्ष्यत्वं न दृष्टं न च संभवि ॥४९॥

(Objection) : If the denoted object (of That thou art i.e., Brahman) is with attributes, then it becomes unreal. Secondly, an object without attributes is neither seen nor is possible to conceive. [Chapter 1 – Verse 49]

- Introduction of Doubt....
- Mahavakya = Instrument of Revelation.
- Guru = Subject revealer.
- Parabrahma = Revealed – member of Triputi.
- Any member of Triputi = Savikalpa... If Brahman revealed – member of Triputi.. Savikalpa.
- Within Plurality – within Field of Dvaitam.
- Dvaitam = Mithya. Advaitam = Satyam.
- If Brahman within Dvaitam.. Brahman = Mithya.. Savikalpa / Ghatavat.

#### What is use of Knowing?

- Knowledge of Satya Brahman – liberates.
- Brahman is Nirvikalpam – Advaitam – Satyam – Argument. Then it will not fall within triputi.
- If not in triputi – will not be object of revelation. It will not be revealed by Mahavakyam



#### Verse 50 :

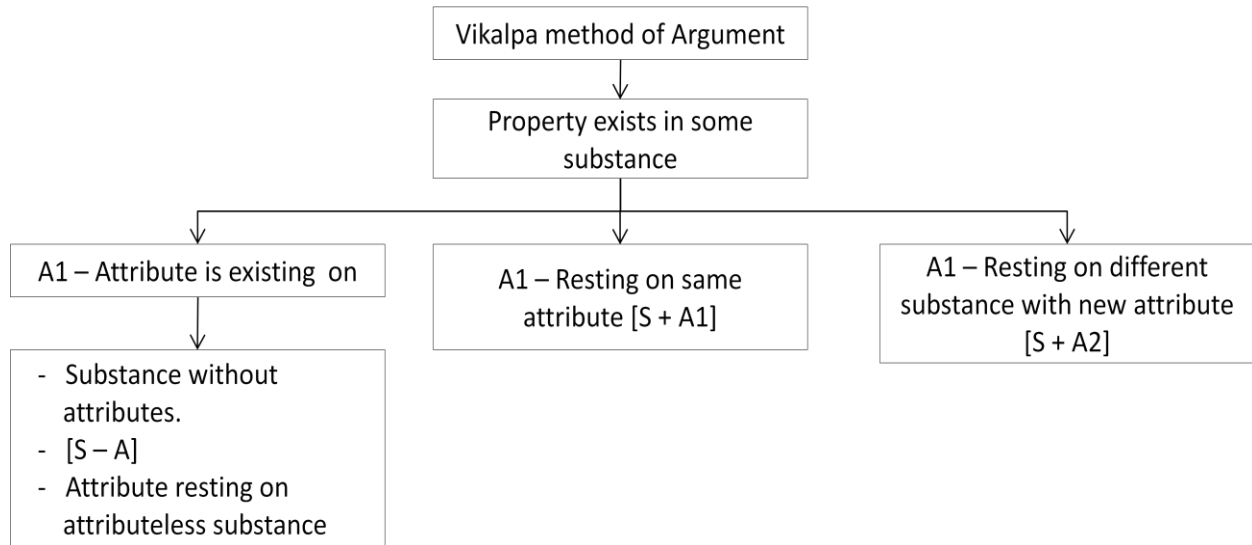
विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत् ।  
आद्ये व्याहृतिरन्यत्रानवस्थात्माश्रयादयः ॥५०॥

(Reply with a counter question :) Does the objection you have raised relate to Brahman without attributes or with attributes? If the first, you are caught in your own trap ; if the second, it involves logical fallacies of infinite regress, resting on oneself, etc., [Chapter 1 – Verse 50]

#### How to tackle logical challenger?

- Put counter question and show that he is illogical.. You don't answer question. Tat – Yuktavam.
- Generally we put down by shouting + evading. Won debate – not answered doubt shows skill of person.
- Verse 50 + 51 : Yat Uttaram – showing fallacy – to confuse Neyaika.
- Verse 52 : Regular Answer – Important.
- Is Brahman – with Division Savikalpa or Without division Nirvikalpa.
- You are treating Division – as type of attribute.
- Division Assumed as Attribute.
- You can never logical prove existence of attribute – need Ashrayam – where does attribute exist?

- Property – requires substance.



a) Thing rests on itself - Atma Ashraya Dosha

- Self Dependence.
- Can't sit on your own lap.
- have to sit on something else / Somebody else = Contradictory.

b) Sitting on yourself = Self dependence = Atma Ashraya.

c) A1 – Resting on S + A2

↓

A2 – Resting on A3 ..... Infinite regression cyclic dependence – Chakram

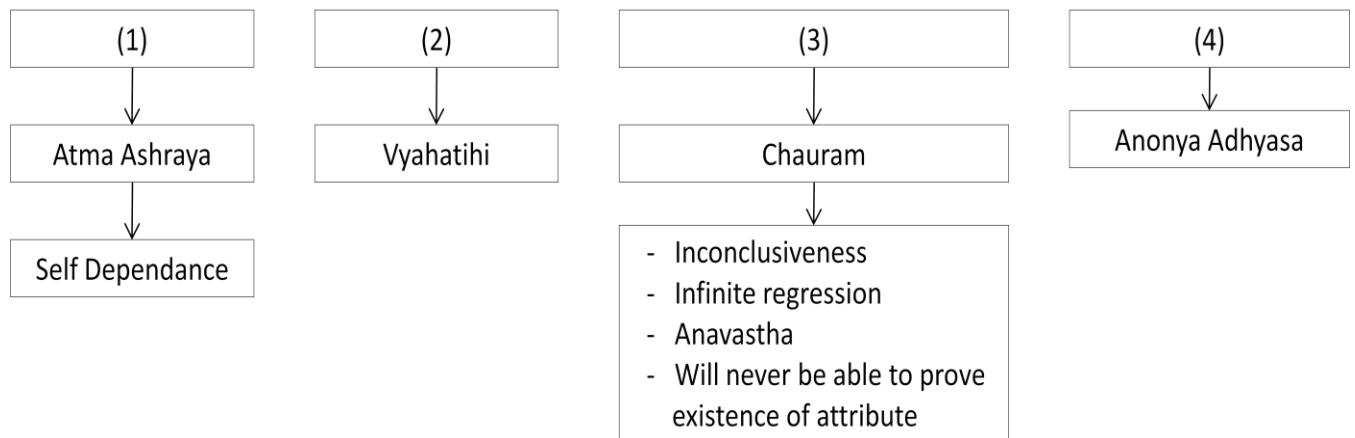
A2 Can't rest on S – A – Substance without attributes

↓

Anonya Ashraya

↓

Mutual dependence.



### Never Ask :

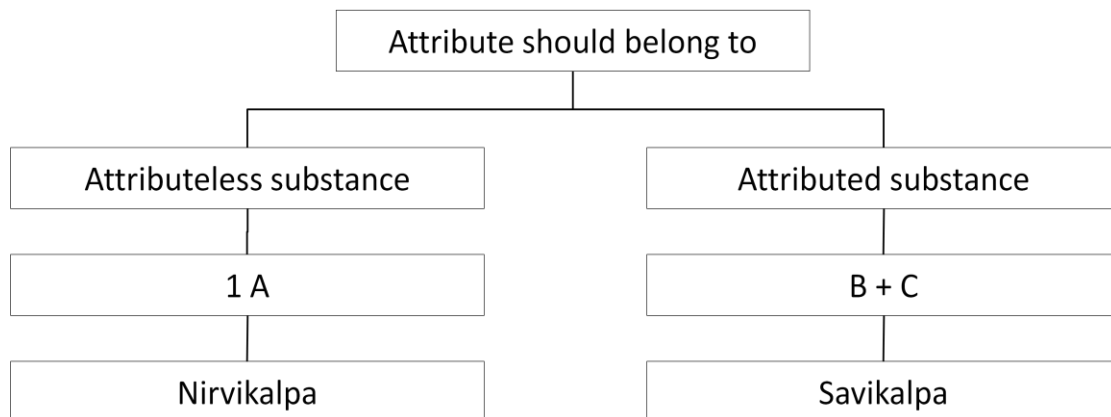
- Whether Brahman has attribute called Division or not... because attribute not logically proved – is essence of verse 50.
- Verse 49 – 52 – Mananam – to remove doubts.

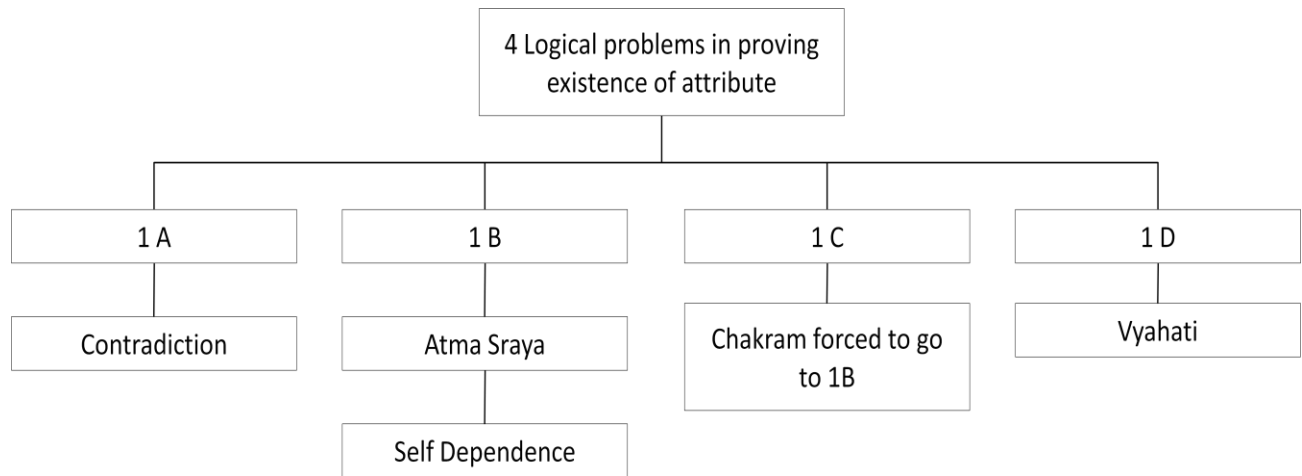
Is Brahman with property / Division	Is Without Property / Division
- Sagunam	- Nirgunam
- Revealing no use Mithya – Mithya can't liberate.	- Can't be revealed.

### Vidyaranyas 2 fold Answers :

#### 1) Nyaya can't raise question.

- Can't prove existence of Guna / Attribute logically.
- To prove attribute have to prove substance / logical problem.





### Verse 51 :

इदं गुणक्रियाजातिद्रव्यसंबन्धवस्तुषु ।  
समं तेन स्वरूपस्य सर्वमेतदित्युच्यते ॥५१॥

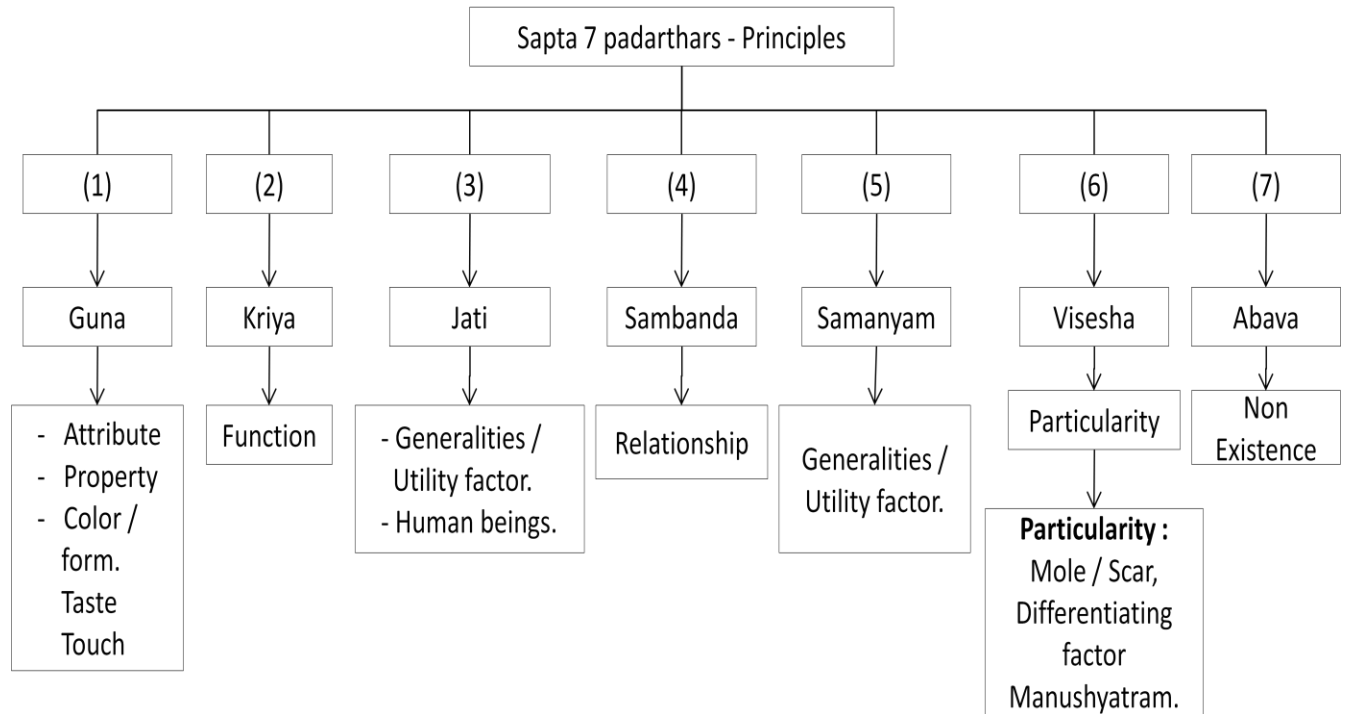
The same logical fallacies may be shown in any object having substance, species, quality, action, or relationship. So accept all these attributes as existing (superimposed on) by the very nature of thing. [Chapter 1 – Verse 51]

- Nyaya vaiseshika philosopher's fundamental concepts have logical problem.
- Nyaya is Anyaya .....
- Appears logical ... cosmology... Go up to Big Bang ... 1/1000<sup>th</sup> of second.....

### Cannot Explain :

- Condition before Big Bang.
- About Big Bang.
- Singularity ... no info Available ... "I do not know "

## Veishishikas Cosmic Universe :



- Grammar + tarqa in Metrical form – Gita style Available to learn by Heart.
- Vedanta and Gita – learn by Heart.
- Group of 7 problems – Apply same logic to Kriya / Jati / Sambanda.
- Action resting on Actionless / Actioned substance ?
- Is Substance with or Without Action.
- If Actionless substance ... Contradiction.
- If resting on substance with Action ... Ananya Ashraya logic affected.

### Is Brahman Sagunam or Nirgunam ?



- Cannot be revealed.
- To Reveal require Division of Gunas / Shastra / Sishya.
- Becomes Sagunam ....
- In Nirguna Brahma it cannot be Revealed.

- Saguna Brahma – Mithya ...

**Answer :**

- Function / Relation Existing on substance ... Most important – they call it Dravyam – matter.

**Neiyayikam Principle : Matter centred**

- Upon Matter is function / relationship / Guna / Attributes / etc.

**Vidyaranya :**

- It has 5 fold logical problems Guna / Karma / Samanya / Vishesha / Relationship / Substance.
- Resting on Brahman – Nondual substance – Truth / Entity.

**Vedanta Brahman – specialty :**

- My Brahman is Chaitanya Svarupam – your end is matter.
- I begin + end in Chaitanyam . I penetrate matter. Ultimate substance not matter but conciousness....
- Sarva Vastu Svarupam ....
- Svarupam of Vastu / Guna .. Ultimate essence is Svarupam . My Original / Real / Intrinsic Nature.....
- For Nyaya – Matter ultimate essence – Changing - Arriving Departing ...

Nyaya	Vedanta
- Ultimate substance - matter.	- Ultimate – Substance Conciousness
- Substances Many	- Conciousness – one.
- Guna / Jati / Kriya / Sambanda / Vishesha / Abava Rest on matter.	- Guna / Jati / kriya / Sambanda / Vishesha / Abava Rests on Conciousness.

**Neiyiyikas Question :**

- Is Brahman Sagunam / Nirgunam ?

### Verse 52 :

विकल्पतदभावाभ्यामसंस्पृष्टात्मवस्तुनि ।  
विकल्पितत्वलक्ष्यत्वसंबन्धाद्यास्तु कल्पिताः ॥५२॥

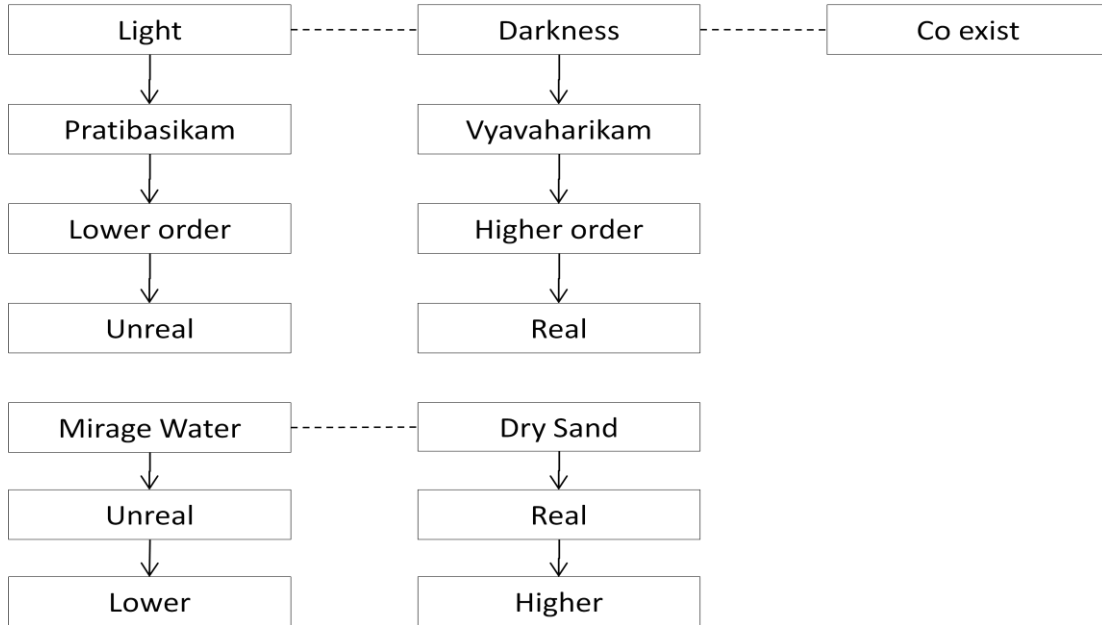
The Self is untouched by doubts about the presence or absence of associates, connotations and other adventitious relationships, because they are superimposed on it phenomenally. [Chapter 1 – Verse 52]

### Crucial verse : Crucial Word : “ Kalpitham “

- Attributes exist in lower order of reality .
- As good as non – existent. Therefore, No Contradiction.
- 2 opposite things can co-exist if they are in 2 orders of Reality (Very important realisation).
- 2 Opposite things cannot exist if they belong to same order.

### Example :

- Bed in Dark Room / In Dream travelling in daylight in Bright Sun.
- In Dream Brightness – outside darkness.
- Both in one Room.



- Attributes + Attributelessness co exist if Attributes are Mithya....
- Nirguna Brahmani Mithya Gunaha vartante.



- Nishkriya Brahmani
  - Nissamanya Brahmani
  - Nirvishesha Brahmani
- } Mithya Saman vartante.

- In Brahman, Divisions are there & Not there



Vyavaharika Drishtya    Paramartina Drishtya

- Teaching at Vyavaharika level ... Accept Division.
- Na Shastra ... Shivoham ....
- Nirvana Dashakam – Dasa Sloki .... Famous .
- Nirvana Shatakam – Sivoham.....
- Madhusudhana Saraswati wrote Gita Dhyana Sloka – Commentary on Dasha Sloka –called “ Siddhanta Binduha “.
- Kalpita - Division – accepted in Relative Plane During teaching .

#### **Vikalpam : Division**

Shastra	Brahman	Guru
Lakshana Vakyam ↓ Revealing Instrument	Lakshyam	Lakshaka

#### **Vyavaharika Sambanda :**

- Pramana – Prameya Sambanda.
- Statement – Negates everything – Triputi dropped.
- Brahman – Not affected by Vyavaharika gunas.

Not associated with Vyavaharika Gunas.

- Dry Sand not Wet by Mirage Water.
- Brahman not Saguna but Nirguna Inspite of having Guna.

- While Mirage Water is there ... Sand Dry.
- When I Accept Brahman is Sagunam –Brahman is Nirgunam.

**Question :**

- Brahman Without Attributes – Nirguna.
- Does Brahman has attribute of ‘ Nirgunam’.

**Answer :**

- Use Nirgunam only when you are in field of Guna.
- Once you have Negated Gunas, We would not use Gunas.
- Use thorn to remove another thorn - 1<sup>st</sup> + 2<sup>nd</sup> thorn Dropped.
- With Nirguna thorn all Gunas eliminated – Word Nirguna also do not use.

**Is it Saguna ?**

- No ... it is Saguna / Nirguna Lakshana.
- As long as you see Dvaitam. I keep using Advaitam.
- Once Dvaitam is Negated, I will not use Advaita also ... yatho vacho....

**Taittiriya Upanishad :**

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं  
ब्रह्मणो विद्वान् । न विभेति कदाचनेति । तस्यैव एव  
शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमया ।  
अन्योऽन्तर आत्मा विज्ञानमयः । तेनैव पूर्णः । स वा एष  
पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।  
तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः  
पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष  
श्लोको भवति ।

Whence all speech turn back with the Manas without reaching; he who knows the bliss of Brahman fears not at any time. Of that, of the former, this one, verily, is the embodied self. Than that and different from this (which is) formed of Manas, is the other, the inner Self, formed of Vijnana. by that this is filled. It also has the shape of man. According to the human shape of that, is the human form of this. Faith is its head. Right is the right wing; truth is its left wing; yoga is the self and maha is the tail, the seal. On this there is also the following verse. [II – IV – 1]

- In Presence + Absence of Attributes – Brahman is not connected.
- Nirguna – Not property of Brahman.
- Nirguna used Until properties Negated.
- Temporarily, Accept Gunas for teaching .

- Once understood, Drop all.....
- Pole Vautter ... uses pole ... to go beyond...
- To win – drop pole.
- To drop – Why take pole – will not drop.
- 1<sup>st</sup> : Talk About Saguna – then Nirguna – then Do not talk...
- Nirguna relevant only when Saguna is Disturbing mind ... then Nirguna Medicine not Required Adhyastham ... Mithya .....
- In Nyaya .....Contradiction will be there... Attributeless + Attributed in same order of reality.
- In vedanta – Darkness + light can co exist.
- Because one is mithya – other satyam ....
- In other philosophy, Satyam – Mithya bheda not Accepted.
- All Bhedas – Differences can be solved only by different orders of Reality.
- Without introducing Different orders, can never solve logical problem.
- Brahman sutra :

1<sup>st</sup> Adhyasa Bhasyam... means introducing different orders of Reality.

### Verse 53 :

इत्थं वाक्यैस्तदर्थानुसंधानं श्रवणं भवेत् ।  
युक्त्या संभावितत्त्वानुसंधानं मननं तु तत् ॥५३॥

The finding out or discovery of the true significance of the identity of the individual self and the Supreme with the aid of the great sayings (like Tattvamasi) is what is known as sravana. And to arrive at the possibility of its validity through logical reasoning is what is called manana. [Chapter 1 – Verse 53]

### Conclusion of Mananam :

- Sravanam + Mananam - Seen.
- **Sravanam** : 33 – 48 – Analysis of Tat Tvam Asi / Aikyam.

### Mananam :

- 49 – 52 - Answering Doubts through Yuktya – Logical reasoning.

- Thinking of absence of illogicality.
- Ascertain Vedanta as Logical.

**Introduce :**

- 2 Tier Reality / Anusandhanam Reflection LS Mananam.

# **LECTURE – 16**

## Lecture 16

**Verse 53 :**

**Definition of Sravanam + Mananam :**

- Vedanta Vakhyayi – Artha Sadhanam .... = Sravanam with the help of Vedanta Statements, teaching given out.
- Extracting teaching out of Vedanta statement.
- Anusandhan = reflection / Extraction / Linking / Connection.
- Upanishads talk of Dvaitam / Advantam / Dvaita Advaitam also.
- Must find out primary Teaching - Tatparya Nirnayaha to arrive at primary Teaching.
- To Arrive at Primary Teaching use only Upanishad.
- Primary Teaching = Jivatma / Paramatma Aikya – Anusandhana.
- To be done Repeatedly.
- Show no contradictions of Upanishad in Anusandhanam.
- Sandhanam = Linking / Connection.
- San + Dha .... Sandhyate – to connect.
- Shara Sandhanam – Bow + Arrow in 2 places.
- Connect arrow to string.
- Here no bow + arrow...

**Connection Here :**

- Intellect has to be connected to in the field of Upanishadic statements .
- Apply mind in every word...

## Isa Upanishad :

ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥

*A UM īśāvāsyamidm sarvam yatkiñca jagatyām jagat  
tena tyaktena bhujjithā mā gṛdhaḥ kasyasiddhanam (1)*

In this changing world everything is subject to change, yet everything is covered by the Lord. Practice renunciation and be strong in the consciousness of the Self. Do not run after anyone's wealth. [1]

- I am in the well and hope you are also in the well - Son to Father.
- Mental Application on up Text / Statement = Connection.
- **38 – 48** : Sravanam process – shown as sample

## Manasam :

- Yuktaya Tatvita – Anusandhanam Sambavita Tattvam = Elimination of logical fallacy.
- See logical falacy if you don't understand vedanta...
- Jaundiced intellect sambavitatvam Anusandham, intellect greatest generator of doubt.

## Verse 49 – 52 :

- Doubts of Nyaya philosopher.

## Verse 54 - Ninidhyasanam.

- Verse 54 – 62 – 9 verses – deal with Ninidhyasanam.

ताभ्यां निर्विचिकित्सेऽर्थे चेतसः स्थापितस्य यत् ।  
एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥५४॥

And, when by Sravana and manana the mind develops a firm and undoubted conviction, and dwells constantly on the thus ascertained Self alone, it is called unbroken meditation (Ninidhyasana). [Chapter 1 – Verse 54]

- Proper Sravanam + Mananam – will give sthira pragya... doubtless knowledge / samyak darshanam / clear sight.. Will give moksha.
- Jnanena moksha – Brahnavit Apnoti param.
  - Tarati shokam bavavan.
  - Atmavith.
- Abayam pratishtam vindate – wise free from sense of insecurity.

- Na anushochanti panditaha – knowledge should give freedom from sorrow/ insecurity...

### **Promise by Upanishad**

#### **Question :**

- I understand I am Brahman but promised benefit not come.
- Grief / sorrow / Fear / Insecurity / lack of peace of mind – continue....
- How upanishad says Jnanam gives Phalam?

#### **Suppose person says :**

- Aham mukta Asmi.. Nashto moham.... But don't reap benefit.. Have knowledge.

#### **a) No experience of Brahman – Wrong notion.**

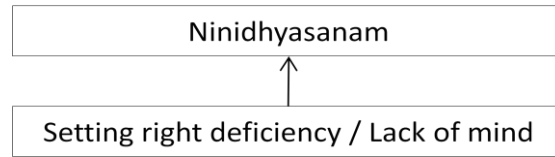
- Brahman experience – Not separate event to work for.
- No Brahman experience event in time because brahman is ever experienced Conciousness principle... Pratibodha Viditam Matam.
- No time – Conciousness not experienced – you are Concious of my words all the time.

#### **b) Experienced Brahman mixed with 3 shariram not Sharira rahita Anubava.**

- Shouldn't we experience pure brahman...
- Can never eliminate 3 sharirams physically.
- In all states – jagrat / Swapna / Sushupti / Samadhi / Turiya / Turiya Teeta.
- Karana Sharira – mind in potential form will continue. Will get back shariram later.
- Pure Brahman experience – non existent...
- Its pure all the time... to be understood 3 Sharirams mithya.
- Brahman = Asangam all the time – is an understanding only.
- If not understood – will work eternally for Brahman experience.



- Don't have benefit of Atma Jnanam because of deficiency in students Sadhana Chatushtaya Sampatti.
- Fruitless knowledge owned by ½ cooked student.
- Apakatra... unripe.
- Aparoksha
- Sapratibandaka Jnanam deficient Jnana water in tank can't come in tap.
- Not lack of water but obstruction to flow.
- Similarly problem in my mind because of obstruction of Sadhana Chatushtaya Sampatti Asampatti.
- Normal Sadhana Chatushtaya Sampatti – Jnanam – Moksha Kramam.
- Jnanam - Sadhana Chatushtaya Sampatti – Ninidhyasanam – Moksha – Akramam



- No change in knowledge.
- Benefit of knowledge begins to flow.. Trickling benefit.. Then flood....
- Similarly in mind, as things set right, shanti sets right / insecurity decreases.
- Benefit gradual process...
- Viveka / Vairagyam



No detachment.

- Few still in list of attachment.
- Be sincere to yourself can't cheat your own conscience – no titiksha...
- Alert living will help.
- Teaching Vairagyam – will follow yourself.

- Limitation of Jnanam – Good – fake + make it.
- Ninidhyasanam – Not for getting knowledge or for Brahman experience.
- To get / Aquire / improve / Sadhana Chatushtaya Sampatti.
- With Sadhana Chatushtaya Sampatti – Adhikara + Sravanam + Mananam – gets benefit.
- Prepared student doesn't require Ninidhaysanam.
- Vedic Mind = Ninidhyasanam.
- Dwell on teaching & implications in my life – depending on mental problem.
- Vairagya / Sadhana Chatushtaya Sampatti / Moksha... Yogic method of meditation – Muladhara / Svadhishtanam.
- Any chakra belongs to Anatma. Anatma is Mithya...
- We are interested in Satyam. Atma – “I”.

#### **Gaudapadacharya :**

- Calls Ashtanga Yoga as Mano Nigrahaha.

#### **3<sup>rd</sup> Chapter :**

- Mano Nigrayattam... = Ninidhyasanam.

#### **Ninidhyasanam :**

- Person chooses Asana / Desha / Kala / Sharira Sthithi / Pranama.

#### **6<sup>th</sup> Chapter : Gita...**

- Withdraw sense organs / Turn attention to Mind – redirect thoughts from Anatma to atma.
- Shanai shanai.....

#### **Say :**

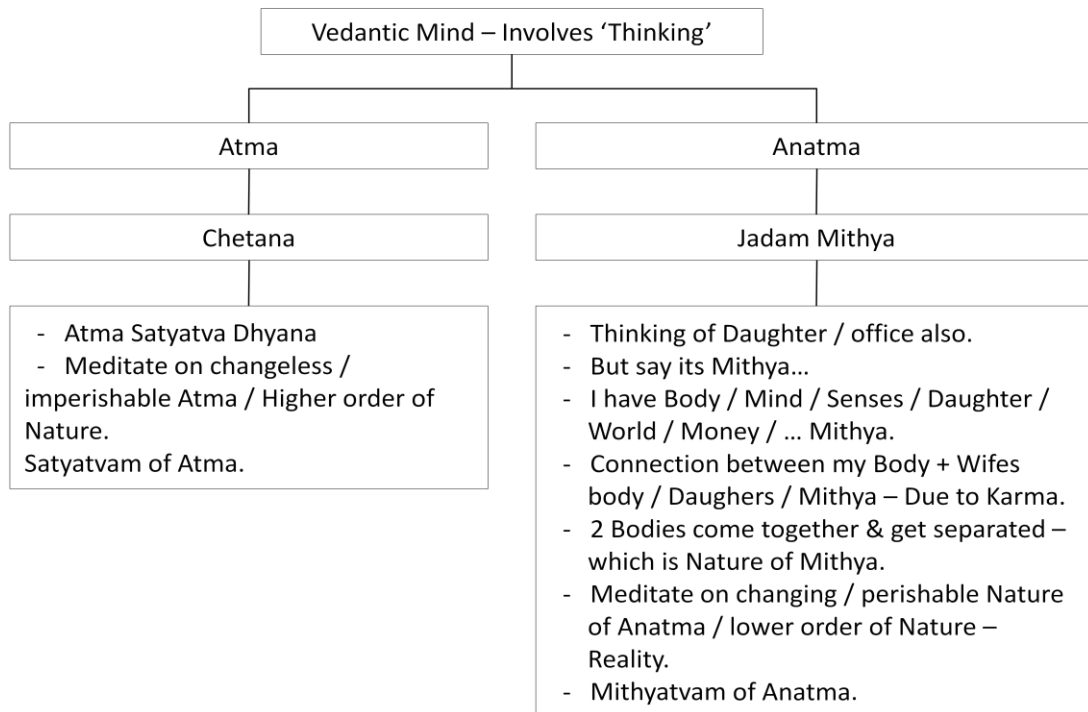
- I am not Body - I am witness of Body
- I am not mind – I am witness of Mind / Thoughts .

- Nature of me – witness = Asanga / Shudha / Sarvagata / Sajatiya – Vijatiya – Svagata Bheda Rahita / Chaitanya – Aham Brahma Asmi.



Simple Language.

- This thought when entertained is called Vedantic Mind.
- Thoughtless state – Chitta Vritti Nirodha – No Benefit - only Relaxation.

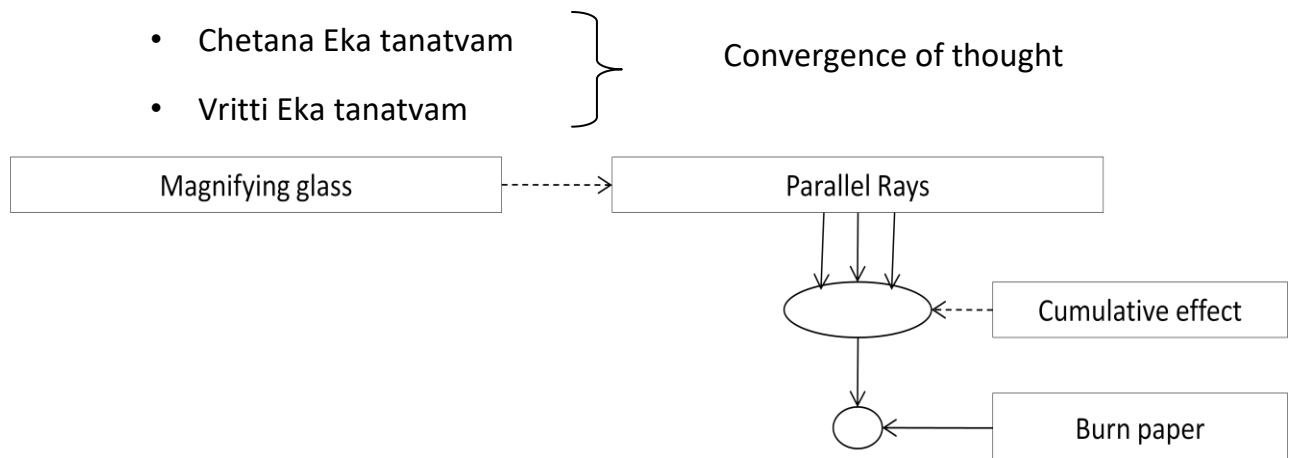


- Dhyana + Samadhi – 2 steps in Yoga Shastra.
- This method optional for deriving benefit of Knowledge – Its one of the methods.
- Aham Brahma Asmi – is teaching.
- Jivatma / Paramatma – Aikya Rupa Artha... teaching / fact.
- Mind is fixed / mind dwells upon this fact.
- Mind can Dwell on anything. Only on thoughts of Badrinath – your thoughts centred on Badrinath.
- Entertaining thoughts in field of Aikyam is vedantic Mind.

- Thoughts are flashy – Momentary – can stay for only short period.
- Initially entertain Aham brahma Asmi deliberately. There is distraction initially from Mind.
- Mind naturally runs to Anatma.
- Deliberate effort to bring mind to Vedantic thoughts is called Dhyanam.
- When I continuously strive for sometime, Mind gets Absorbed in this thought pattern then effort not required.
- Only until absorption, effort required – once absorption takes place, Distraction not possible.
- **Example** : Cricket match – Don't hear atom bomb outside!

Absorbtion / Samadhi	Dhyanam
- Where will / effort not required	- Effort / Will required.

- Thought flow = 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> / 4<sup>th</sup> ... thought Aham Sukshi Asmi.
- Thought flow = Eka Tanatvam convergence of all thoughts upon Same fact.
- Chetana Eka tanatvam
- Vritti Eka tanatvam



- Thoughts converging upon one fact.
- Thoughts convergence = Ninidyanam / Dhyanam in yoga Shastra.

Samadhi	Dhyanam
- After absorption	- Convergence by will & effort involved.

- If this continues for sometime it will become Natural & easy – Akhanda Nama Kirtana..
- Ninidhyasanam – For mental blocks in Jnana Phalam flow.
- After Ninidhyasanam – while practicing Ninidhyasanam – Sravanam should continue.
- Post Ninidhyasanam – continue Sravanam / Mananam.. Listen again.
- Mental blocks no longer there – Teaching effective.
- Say : Swami better now – Means mental blocks receding.
- Knowledge gives impact only during Sravanam.
- Ninidhyasanam = Definition – Chetas = Mind / thought of mind.
- Chetasa एकतानत्वमे - Pranaha – flow.
- Tanaha = Thread = Unbroken thread.
- Thought flow should resemble unbroken thread.
- Achieved by having every thought.
- Same object – Brahman / Atma.
- Ome nama shivaya after 6 hours – without effort of mind continues... Ajapa Japa... Ajapa yoga...
- You don't do Japa... Japa happens in subconscious mind.
- Without will / effort.. Even if you don't want is called Absorbtion.
- Ajapa Yoga also called Sahaja Samadhi – Its consequence of Dhayanam.... Jnanam leads to Samadhi.
- 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> / thought = Atma = Same specie Sajatiya Pratyaya Pravaha.
- Make sure you block Vijatiya Pravaha which breaks flow.
- Definition : Chetasa Ekatantvam = Aham Brahma Asmi.. “Shudho Asmi...”
- Vijatiya Pratyaya Anatarita Sajatiya Pratyaya Pravaha
- Unobstructed Flow of similar thoughts unobstructed by dissimilar thoughts.

- Aham Nitya / Shudda / Buddha / .... All dealing with features of Atma.
- Ekatanatvam = Definition in Yoga Sutra
- **Ashtanga Yoga – Dhyana Definition** : Tatva Pratyaya Ekatavatva Dhyanam.

**Verse 55 :**

ध्यातृ-ध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् ।  
निवातदीपवच्चित्तं समाधिरभिधीयते ॥५५॥

When the mind gradually leaves off the ideas of the meditator and the act of meditation and is merged in the sole object of meditation (viz., the Self), and is steady like the flame of a lamp in a breezeless it is called the super-conscious state (Samadhi). [Chapter 1 – Verse 55]

- What will then happen?
- Ninidhyasanam Culminates in Absorption.
- Spiritual / materialistic / painting get absorbed.
- Samadhi = Natural faculty of mind.

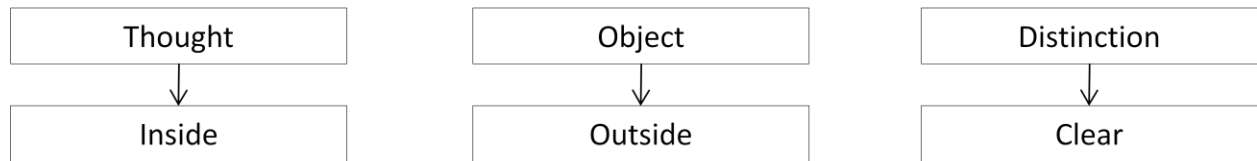
Natural capacity of mind.

- Nothing to do with spirituality.
- Baby chasing – Ant / Cockroach – Distract by kilkilupu.... = Child is Samadhi.
- Sachin – Olympics – 168 Km / Hour...
- Samadhi – Happens in a field you love. Absorbition takes place... like class – Samadhi.

**Psychological process :**



- Thought not object.
- Object not thought.
- Thought is dealing with object.
- Look at table... table is object... outside thought is inside.
- Thinking worldly object.



- In absorbtion – object becomes. Real thought missed as thought = Tanmayatvam.
- Process of Dhyanam is forgetter forgotten. In dream don't remember.
- Dreamer + Dream process for gotten. Only dream world exists.
- Similarly meditator forgets himself as meditator, meditation process lost sight of.... Only object of Mind is available.
- Dreamer – forgotten.. Dream process forgotten. Dream world exists as reality.
- Tiger – my thinking in dream.
- Meditator + Meditation }  
Dhyata + Dhyanam } Forgotten
- I am lost in object of Mind.
- It becomes more real + impact more.
- Dream tiger – more + more real. Capable of frightening...
- What is power of thought.
- In bed thinking of Ranjan....
- Person different – thought different... in dream person comes – seeing – interacting.
- In dream person is thought in mind not object.
- Person only in thought.. But I am absorbed in thought... thoughtlessness of thought lost sight of....
- Don't see person as thought in mind person becomes object.
- Don't feel you are thinking of that thought + object has felled...

### Experiment :

- In Island – condition of road / cinema 1950 experiences – relating to 30 years old – got invoked.. Grow younger – so real... mind has important power to give impact when totally absorbed impact of Aham Brahma Asmi more when totally in consonance with it....
- Object alone is there = Nirvikalpa Samadhi.
- As in dream, don't feel you are dreaming + dream process not felt.
- Dream world alone exists.
- Similarly Dhyeyam alone is there.
- Dhyata + Dhyanam receded, will gets absorbed, will power not required to Maintain.
- Thought power has momentum – maintain without will... Vritti continues without will... Vritti like pedal / fan, effort / will not involved.
- Therefore subject / object division not there = Nirvikalpana Samadhi.

### Gita :

- Nonmoving deepa = Samadhi.
- Flame kept in Breezeless – Enclosed place... flame not flickering + steady, Mind steady.. In Samadhi...
- Are there thoughts in Samadhi?
- Vedantic Samadhi not thoughtless state but thoughtful state.
- Thoughts not deliberately entertained & no will involved. Don't feel thoughts are there.
- Like thought in Sushupti...
- I am comfortable – Sukham Aham Apsapsvam. Since will is not there, I am not aware of thought.
- **After waking I say** : I slept well which means I had that thought in sleep. I thoroughly enjoyed – I had a sound sleep.
- There is thought without will. Thought without will is called Sukshma Vritti.



- Thoughts with will = Sthula / Gross Vritti.
- Sukshma Vritti can't be recognised at that time. In NS / Sushupti, there is Sukshma Vritti, can't recognise...
- When will comes back – can recognise thoughts.
- Recollection is proof for collection.
- Recollect means I have collected experience before...
- Sukshma Vritti collected in Jagrat Avastha.

**Verse 56 :**

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।  
स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥५६॥

Though in samadhi there is no subjective cognition of the mental function, having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samadhi. [Chapter 1 – Verse 56]

- At time of spontaneous absorption of Vedantic thought, Sukshma Vritti which doesn't require backing of will, dwelling in Atma.
- Chidananda Rup / Sat Chit Ananda Gochara... In sushupti, Agyana Gochara... I don't know anything... Here Aham Brahmasmi.. Not noticed at time of Samadhi...
- Like deep sleep not noticed during sleep : Only recollected on waking...
- Aham Brahma Asmi – Vritti – Not noticed but they are there... how?
- Infer based on later memory.
- When person has come out of Mind – woken up.
- Smaran – Recollects – was absorbed... in vedantic thoughts – not I had sound sleep.

**Make inference :**

- If I am recollecting now, I should have this thought in Nirvikalpa Samadhi.
- Sushupti sukshma Vritti inferred... in Panchadasi Chapter 1 – Verse 5 :

सुप्तोत्थितस्य सौषुप्ततमोबोधो भवेत्स्मृतिः ।  
सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ॥५॥

A person awaking from deep sleep consciously remembers his lack of perception during that state. Remembrance consists of objects experienced earlier. It is therefore clear that even in deep sleep "Want of knowledge" is perceived. [Chapter 1 – Verse 5]

- Suptosthi... subtle thought in sleep / samadhi inferred from later process of collection.

### Verse 57 : Doubt

वृत्तीनामनुवृत्तिस्तु प्रयत्नात्प्रथमादपि ।  
अदृष्टासकृदभ्याससंस्कारसचिवाद्भवेत् ॥५७॥

The mind continues to be fixed in Paramatman in the state of samadhi as a result of the effort of will made prior to its achievement and helped by the merits of previous births and the strong impression created through constant efforts (at getting into samadhi). [Chapter 1 – Verse 57]

- Atma / Vedanta Vritti...
- Initially entertaining with will power... Savikalpana Samadhi...
- In this also absorption is there.
- Therefore will is there. Will + effort + absorption is there.
- In Nirvikalpa Samadhi – will not required. It becomes spontaneous / natural... worry is Nirvikalpa Samadhi.....
- Handicapped child worry.. Constant hovering around.
- Worry – without will – faculty happens in mind.
- Effortless worry changed to effortless Vedanta.
- Initially effort involved... & later Vrittis continue what's Guarantee – same Vritti will continue?
- Boss around maid on – come Away.... Hall is over... Mind = Maid.
- **Watch Mind** : Aham Brahma Asmi.
- **Withdraw Mind** : Aham Brahma Asmi...
- **In Nirvikalpa Samadhi** : Same vritti will continue because of 3 forces in same groove...

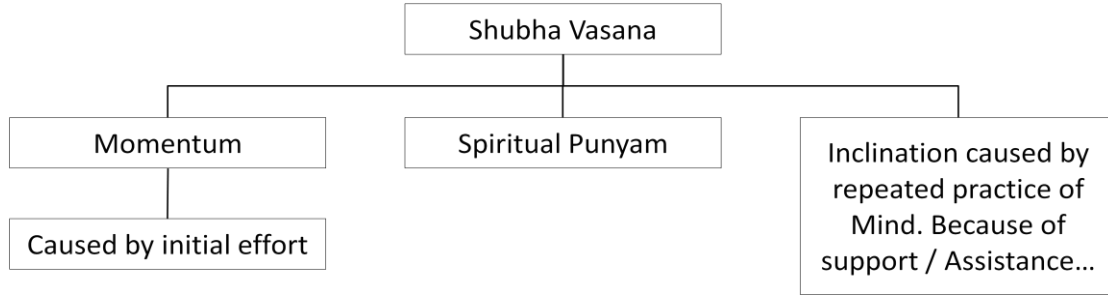
a) Momentum of initial Vritti – How long cycle will run.. Depends on momentum generated – switch off car... car runs...

- Momentum Adrishtam = Spiritual punyam.
- In Yoga – Punyam = Shukla Punyam = good punya material benefit.. Money / house / water.

- Ashukla Punyam = Pursue Vedantic Nishkama Karma Yoga.
- Nishkama Upasaja Janya – Spiritual punyam....

**3<sup>rd</sup> :**

- Samskara = Spiritual inclination / Shubha Atma Vasana.
- Caused by repeated practice!
- 1<sup>st</sup> Day : coffee – not addiction.
- Regularly take : Samskara formed....
- Asakrut Abyasa / Bavana Vasana – repeated Vasana.
- Class addiction = Shubha Vasana....



- 100% Attention may not come – initially.

**Verse 58 :**

यथा दीपो निवातस्थ इत्यादिभिरनेकधा ।  
भगवानिममेवार्थमर्जुनाय न्यरूपयत् ॥५८॥

The same idea Sri Krsna pointed out to Arjuna in various ways e.g., when he compares the steady mind to the flame of a lamp in a breezeless spot. [Chapter 1 – Verse 58]

- Jivatma / Paramatma – Aikyam not there... no Aham Brahma Asmi...
- Patanjali in Nirvikalpa samadhi = Jivatma / Paramatma – different.
- Jivatma many in number. Object + purpose different.
- Dissolution of mind.. In Samadhi... mind dissolves in every session of Samadhi.

**Vedanta :**

- No dissolving of mind.
- No dissolving of rope snake frightening me.

- Not gradually dissolve rope snake – tail / middle / bottom.

**Vedanta :**

- **Dissolution of Rope Snake** : Knowing its Mithya...
- Not meditate on tail / middle etc...
- Mind – Mithyatva Nischaya...
- Notion : Mind is Satyam – you have to drop.
- Samadhi – we accept – Gita – 6<sup>th</sup> Chapter – Yatha deepo...

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ ६.१९ ॥

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practicing yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

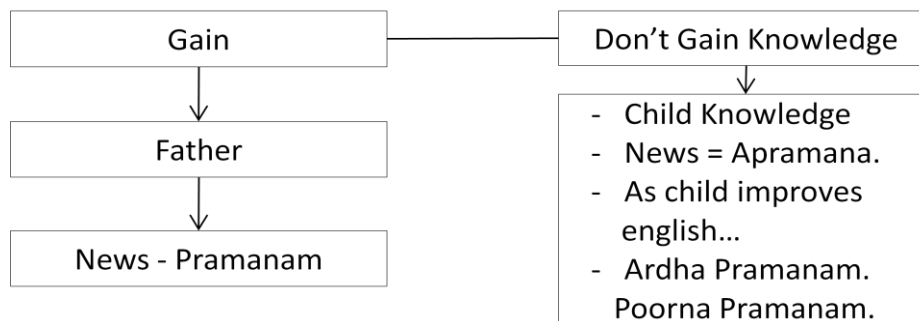
# **LECTURE – 18**

## Lecture 18

- Yatha Deepo Nivatastaha ....
- Sadhana of Ninidhyasanam : Vedantic Mind ....
- Its only to handle deficiencies in Sadhana Chatushtaya Sampatti because if person has Sadhana Chatushtaya Sampatti .... In proper measure ' Ninidhyasanam' not Required .
- Deficiency not Recognised when Jnanam not Saphalam .....
- Vedanta is Pramanam ... and is capable of generating knowledge ... Sravanam should generate knowledge ... Deficiency in listener student .....
- When Mind improved, Vedanta more powerful .
- Presence in students Mental Capacity ....

### Example :

- Father + Son listen to Same News.
- Capacity is different ... reception Different .

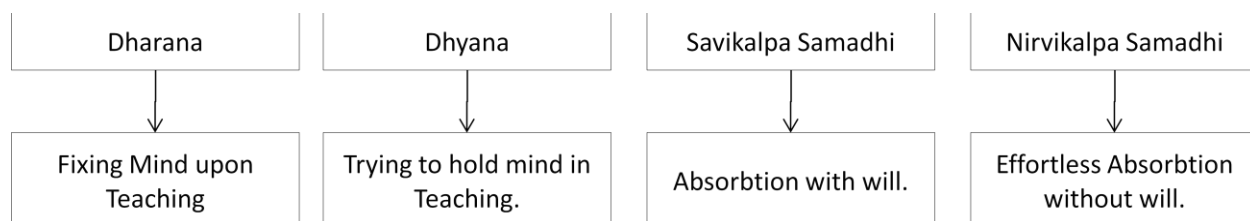


- Progression in Pramata – Mananam + 'Ninidhyasanam' – Improves Pramata – Knower.
- Ninidhyasanam = Pramatra Dosha Nivritartham.
- Deficiency in Student Removed.
- Deficiency Blocks .Capacity of Vedanta Jnanam.
- Refinement done through Karma Yoga + Upasana Yoga .... Before study + After study ... Refine with Ninidhyasanam .

- Done by same work - Karma Yoga / Upasana Yoga .. Before + After 'Ninidhyasanam '.
- Purpose = Refinement of Mind.
- Vedantic 'Mind ' to get more Viveka / Vairagyam / Sadhana Chatushtaya Sampatti / Mumukshutvam ... Done by Yogic – mediation .... Adapting Yogic Ashtanga Yoga.

#### 4 Steps :

- Dharana / Dhyana / Savikalpa Samadhi / Nirvikalpa Samadhi.



- When will not dominant, meditator be resolved.... In effortless absorbtion, will not functioning....
- When meditator resolved, no effort in Mind. Dhyata & Dhyanam process resolved.
- I become one with Dhyanam.

#### Example :

- Swapna... I as projector of dream am not there in dream.
- Projector resolved – Projection process resolved swapna alone remains.
- Swapna projector or Swapna projection – not recognised in dream.
- Swapna alone remains. Division of Dhyata / Dhyana / Dheyam gone... called Nirvikalpa – Without Division.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ ६.१९ ॥

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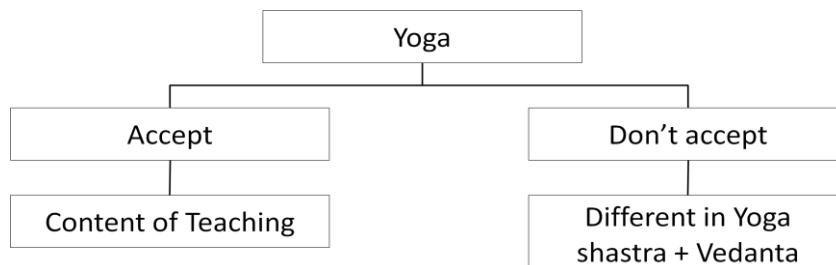
- Nirvikalpa Samadhi = Mind like flame in protected place – Yatha deepo...
- Yogic meditation – Chapter 6 Vedantic Ninidhyasanam.
- If I practice Ninidhyasanam for long time what is benefit?

## Verse 59 :

अनादाविह संसारे संचिताः कर्मकोटयः ।

अनेन विलयं यान्ति शुद्धो धर्मो विवर्धते ॥५९॥

As a result of this (nirvikalpa) samadhi millions of results of actions, accumulated in this beginningless world over past and present births, are destroyed, and pure dharma (helpful to the realization of Truth) grows.  
[Chapter 1 – Verse 59]



Yoga	Vedanta
- Atmas many	- One Atma - Body + Mind – Many.
- Jivatma / paramatma – different. - No need to meditate I am Dasa of maid also	- I am Swami – Pramatta. - Needs Mind!
- <b>Phalam accept to Yoga Shastra :</b> Crones of Karma will perish by power of Samadhi.	- Jnanam destroys Sanchita Karma. - Sanchita collected in Samsara – in past <b>Samsara :</b> - Beginningless.
- Samadhi produces new spiritual Punyam.	- Karma alone produces Punyam – Jnanam destroys Punyam. - Samadhi Abyasa makes mind Sadhana Chatushtaya Sampatti + / make all obstacles go for refinement of mind.
- Jagat + Mind Satzam + they have to gradually dissolve. - Gradual dissolution of mind. <b>Verse 59, 60, 61 :</b> - Ninidhyasanam – Phalam accept to Yoga.	- World + Mind are Mithya.. Outright negation – by Jnanam. - Elimination of mind as Mithya and atma as Satya Chaitanyam. - Ninidhyasanam – gives Sadhana Chatushtaya Sampatti – Not Adhikari before non Adhikari after Ninidhyasanam. - Ninidhyasanam – makes me Pramata (Knower) for Pramanam to function for me. - After Ninidhyasanam goto Sravanam.
- Nirvikalpa Samadhi = Megha cloud of Dharma. - Rain bearing cloud showers water. - Dharma bearing cloud showers punyam. <b>Yoga Shastra : 4 – 29 / 30</b> - In Yoga – Moksha = event. - Transforms student.	- Sadhana Chatushtaya Sampatti – comes by Samadhi / Nirvikalpa Samadhi – Amanitvam / Ahimsa / Shanti / Adambitvam / Shaucham / Asakti – Detachment. - Vedanta blesses – with Vairagyam instantly. - Free from torrential rain of karma.



### Verse 61 :

अमुना वासनाजाले निःशेषं प्रविलापिते ।  
समूलोन्मूलिते पुण्यपापाख्ये कर्मसंचये ॥६१॥

The entire network of desires is fully destroyed and the accumulated actions known as merits and demerits are fully rooted out by this samadhi. [Chapter 1 – Verse 61]

- Increase intensity + duration of Samadhi.
- All network of Raaga / Dvesha / Kama / Dukha / Krodha Samskaras gathered in several Janmas... = Vasanas.
- Kshaya... “Jala – net” – because we are caught in net... we know I should not be behaving like this... my behaviour happens.
- My mind under grip of Vasana.. Mechanical actions / speech.. More... deliberate actions / speech = less.
- Think + act less.. Act + think – More.
- Think + speak less... Speak + think – More

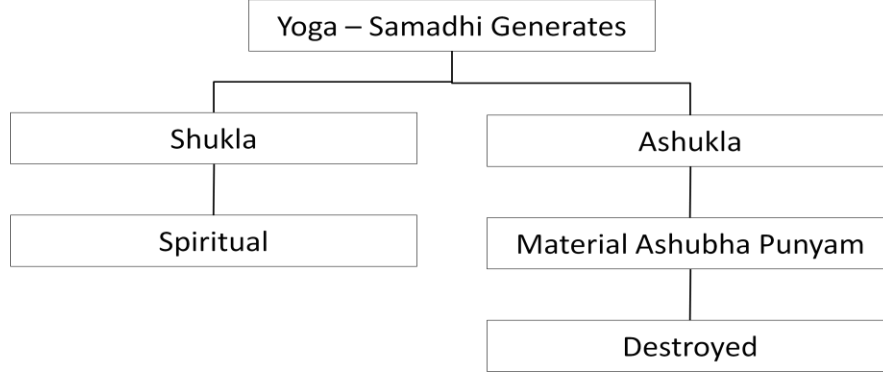


Domination of Vasana in life.

- Should be reduced before coming to Vedanta. Trigunya Vishaya veda...
- “Be mindful whatever you are doing in Karma Yoga” – Jeevan Mukti Viveka – by Vidyanaraya.

### Kaliyuga :

- Start vedanta without Sadhana Chatushtaya Sampatti.
- Therefore Ninidhyasanam important.
- Vasana Kshayam important / Samadhi Abyasa important.
- Not for Jnanam or Brahman Anubava...
- For Sadhana Chatushtaya Sampatti – refinement
- I am bound by Vasana Jala.
- Vasana Dissolved totally – Accumulated Punya Papa Karma...
- Samadhi produces punyam = Dharma Megha Samadhi.
- Samadhi destroys Ashubha Vasanas / Punyam.



- Destroyed alongwith root.
- What is root of punya / papa Samskaras?
- Like + Dislike – Raaga / Dvesha / Avidya / Kama / Abnivesha - 5 Kleshas

#### Vedanta :

- Ninidyanam – gives Sadhana Chatustaya Sampatti – removes obstacles for Jnanam.

Obstacle for	Obstacle
- Vairagyam	- Raaga
- Viveka	- Aviveka / Moha / Delusion recedes

#### Delusion :

- Future depends on financial condition / children - Sadhana Chatustaya Sampatti aquired... & Re-Sravanam.... Classes better understood.

#### Verse 62 :

वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।  
करामलकवद्बोधमपरोक्षं प्रसूयते ॥६२॥

Then the great dictum, freed from the obstacles (of doubt and ambiguity), gives rise to a direct realization of the Truth, as a fruit in one's palm – truth which was earlier comprehended indirectly. [Chapter 1 – Verse 62]

#### Pre-Sravanam :

- Sadhana Chatustaya Sampatti – teaching blocked – words / teaching not allowed to do the job.
- Teaching says : I am free now.

- Body never free – Anatma – will have pain.

**My freedom :**

- Not because of Absence of Anatma problem. In spite of problems in Anatma – pain will be there.

ॐ	Knee	
- Vedanta tamil	- take English	Communication gap exists, because of Deha Abimana.

- Deficiency blocks vakya... becomes sapratibandhaka vakyam....
- Obstructed teaching gives obstructed knowledge.
- Sa Pratibandaka jnanam produces sapratibandaka vakya.
- After Ninidyanam – obstacles resolved.
- Produces aparoksha bodha – Unobstructed knowledge.
- Like Amlawatu / Nellikai in palm.
- Paroksha Jnanam = Teacher says I am free.
- **Hastamalaka :**  
Nityotibilabdaha – Svarupo Atma – for one for whom knowledge is clear.

# **LECTURE – 19**

## Lecture 19

वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।  
करामलकवद्बोधमपरोक्षं प्रसूयते ॥६२॥

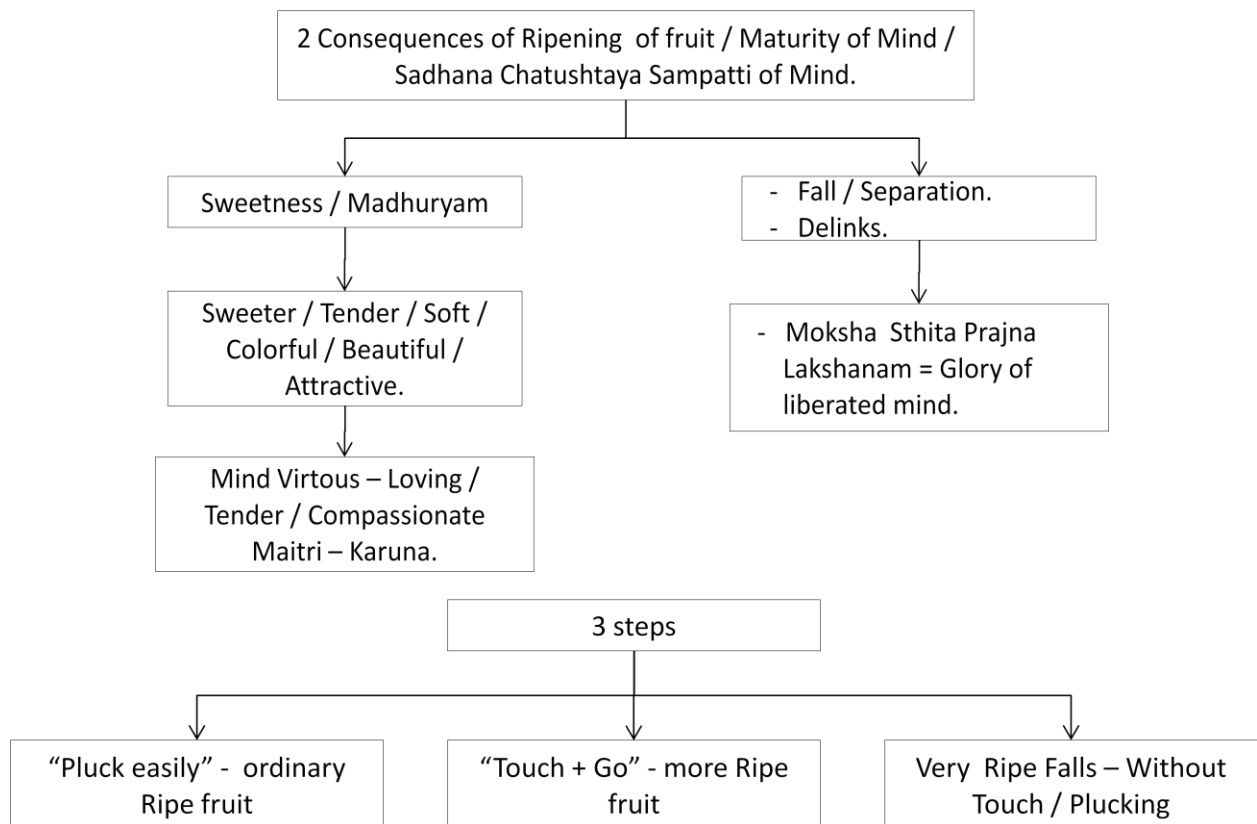
Then the great dictum, freed from the obstacles (of doubt and ambiguity), gives rise to a direct realization of the Truth, as a fruit in one's palm – truth which was earlier comprehended indirectly. [Chapter 1 – Verse 62]

- Process of 'Ninidhyasanam' = Dwelling on Teaching – Repeated Sravanam / reading / Writing / Discussion / Teaching .....
- After Sravanam + Mananam, start with 'Ninidhyasanam' – Yogic Samadhi = Abhayasa method.
- Dwell on Vedantic thoughts and get absorbed ....Leading to Sankalpa + Nirvikalpa Samadhi.
- Phalam of Samadhi in Verses 59 /60/ 61 in Yoga Shastra.

### Vedanta modifies Phalam :

- Samadhi Abyasa gives refined mind + Deficiencies in Sadhana Chatushtaya Sampatti is modified.
- Unfit I – Pramata – Now fit.
- Previously study vedanta for fitness.
- My Yogyata Blocked vedanta vakyam. Blocked Vakyam – Blocked knowledge .
- Does not Allow me to own up present liberation.
- Pratibadda Vakyam ... produced Pratibadda Jnana ... when I was not ready – unfit.
- After Samadhi Abyasa ... I become Yogyaha.
- Obstacle to Shastra Vakyam flowing out of Guru Mukham .... = Apratibanda Vakyam, fully efficacious statement ... Goes to mind of student ... Relisten after Samadhi Abyasa.
- Produces Apratibandha / Aparousha Jnanam... in verse 62 ....
- Obstruction = Students unfitness ... deficiency in Sadhana Chatushtaya Sampatti .....
- Same Vakyam = Prasuyam – generates.

- Aparousha Bodha – unobstructed Wisdom.
- Like Nellikai in Hand.
- Earlier revealed vaguely – now clear.
- Difference in my absorption capacity Sadhana Chatushtaya Sampatti - Plays significant Role ...
- Efficacy of Guru + Shastra depends on Sadhana Chatushtaya Sampatti .
- 2 Implications of Sadhana Chatushtaya Sampatti .
- Can be compared to Ripening of Mind / Pakvam of mind / maturing of mind / Ripening of fruit.



- We focus on sweetness. Every Adhikari has sweet mind. Jnani is Adhikari.
- Moksha as sweetness of mind appeals to all – understandable – motivating to all.
- Secondary definition of moksha.
- Ripened mind with Sadhana Chatushtaya Sampatti.

- Primary definition of Moksha.
- Ripened mind is separated from me – Atma... indicates minds fall from ever free Atma.
- Look at Moksha as freedom from connection with mind.... Delinking from mind by the knowledge.
- Aham Asangaha Brahma Asmi ... Ever connectionless Atma ... / Close to Mind / Not Linked to mind.
- Akasha / Prakasha ....



Light pervading Body close to Body Not Linked to Body.

- Screen pervades character to Movie ... not connected to Movie.....
- Real Definition of Moksha = Aparoksha Jnanam.
- I have no connection with my mind or any mind in my consciousness .....
- This is freedom ...
- Sweetness of mind is freedom = Gauna Moksha / secondary definition .
- Mukhya Definition ... Mind whether sweet / Bitter, I am ever free from mind.
- Who Am I – 5 points of Consciousness / Sat.
- I am Consciousness... not part, property, product of mind.
- Consciousness – which pervades mind – not limited by mind or polluted by conditions of mind.
- I continue to survive whatever be the condition of the mind....
- Whether it travels / merges / doesn't travel... not relevant to me... I am nitya mukta / shudha – Atma...
- World talks about Jeevan mukti / Videha mukti punar Janma Rahitam....
- As far as I am concerned.. Continuity not relevant to me.
- Millions of minds floating in me...

- Why be obsessed at all? About one sukshma or sthula sharira... I am free from Body / Mind / Intellect.
- Jnani says = I am free from Raaga / Dvesha / not my mind is free from Raaga / Dvesha.
- I am free from mind – which may – may not have Raaga – Dvesha...
- How to get Real moksha... freedom from mind? By Tat Tvam Asi....
- As I listen, I should own up.. I am consciousness unattached to mind... called Aparoksham Bodham... Praskyate...
- Mind sweet because of Sadhana Chatushtaya Sampatti... but I don't identify... which belongs to Anatma.... Anatma neither Sweet / Salty!

Popular Moksha	Traditional Moksha
- Sweet mind is Sadhana Chatushtaya Sampatti	- Free from mind itself as Mind is Mithya...

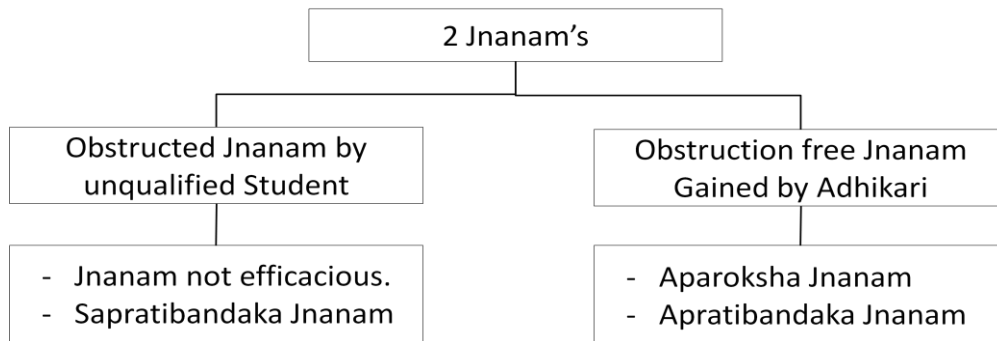
### Verse 63 :

परोक्षं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकम् ।  
बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत् ॥६३॥

The knowledge of Brahman obtained indirectly from the Guru, teaching the meaning of the great dictum, burns up like fire all sins, committed upto that attainment of knowledge [Chapter 1 – Verse 63]

### Conclusion 1<sup>st</sup> Chapter :

- Jnana Phalam....



- Phalams different.
- Both Jnanam gained by Sravanam... of Mahavakyam...
- Knowledge not in Mananam...



- Mind – removes obstacles....

Verse 63	Verse 64
<ul style="list-style-type: none"> <li>- Paroksha Jnana Phalam</li> <li>- Aham Brahma Asmi</li> <li>- Obstructed knowledge</li> <li>- Not fully functional</li> </ul>	<ul style="list-style-type: none"> <li>- Aparoksha Jnanam Phalam</li> </ul>

- Not fault of teacher.
- Not read but heard from guru – upadesha karta.
- Knowledge destroys Papam – Unbecoming action... adharmic karmas which are deliberately done are removed.
- Deliberate wrong actions will go away – by paroksha Jnanam.
- Mechanical wrong action continue... because vedantic student...
- Because of habitual problem, if he had gained Sadhana Chatushtaya Sampatti...
- With Sadhana Chatushtaya Sampatti, no unhealthy habits.
- By Karma Yoga / Upasana Yoga... Amanitvam, Adambitvam, Adhikari – sweet..... Knowledge + habits continue.

**Finally says :**

- I am better without going to class... with problems of Sadhana Chatushtaya Sampatti.
- Deliberate problems end... habitual problems continue...

**Example :**

- Fire burns full... paroksha Jnanam burns deliberate wrong action.

**Verse 64 :**

अपरोक्षात्मविज्ञानं शाब्दं देशिकपूर्वकम् ।  
संसारकारणज्ञानतमसश्चण्डभास्करः ॥६४॥

The direct realization of the knowledge of the Self obtained from the Guru's teaching of the great dictum, is like the scorching sun, that dispels the very darkness of Avidya, the root of all transmigratory existence. [Chapter 1 – Verse 64]

- Unobstructed knowledge – gained by Adhikari with Sadhana Chatushtaya Sampatti.

- Vedanta.. Not for Titiksha...
- Born in tution – no in tution... not on Mind.. Mahavakya is Pramanam.... Vakyam produces prama – knowledge.
- Should happen... Naishkarmya – Sureshvaracharya.. Repeated Sravanam alone in Ninidhyasanam.
- Jnani like sunlight of Noon – chandra surya – in destroying darkness of ignorance – Agyana tamaha.
- Powerful sun destroys darkness outside + inside room.
- Like this it produces Aparoksha Jnanam... fierce sun = Aparoksha Jnanam.. Tamaha = cause of samasara.
- Once this knowledge comes, I determine my liberation not as per state of mind.
- Incidentally, sweet, I am = Sadhana Chatushtaya Sampatti

#### **My Knowledge :**

- I have nothing to do with mind.. Mithya.. Millions of minds.. In chaitanyam.
- My Atma Svarupam is ever shudda / mukta / sarvagata.
- This mind merges into Lord... Videha Mukti. Mind may disappear or float in me... Atma / Chaitanyam...
- My freedom is never affected by presence / absence of mind / state of mind.
- Society determines my liberation based on state of my mind.
- Asamoham... Napunya....
- Samsara karanam = Agyana Tamaha conclusion of teaching.

#### **Verse 65 :**

इत्थं तत्त्वविवेकं विधाय विधिवन्मनः समाधाय।

विगलितसंसृतिबन्धः प्राप्नोति परं पदं नरो न चिरात् ॥६५॥

Thus a man distinguishes the Self from the five sheaths, concentrates the mind on It according to the scriptural injunctions, becomes free from the bonds of repeated births and deaths and immediately attains the supreme bliss. [Chapter 1 – Verse 65]

- Read like prose.
- In this manner – tatva vivekam...
- Separation of tatva Atma from Anatma



- Having separated I from Pancha koshas.
- Separation not physical. Atma can't be physically taking away because it is all pervading.
- Separation – only understanding...
- I am Nitya Asanga chaitanyam is separation.
- Jnanam eva vivekaha.
- Doing + studying tatva viveka representing Sravanam + Mananam.
- Mana Samadhanam = dwelling upon teaching inclined to sit + practice samadhi – or patanam – revising notes – or repeated Sravanam.
- Mind naturally sweet without study of scriptures / for atheist because of Sadhana Chatushtaya Sampatti in Purva Janma.
- Sadhana Chatushtaya Sampatti qualification can be brought forward from previous Janma.
- One dose – Agyanam close...
- Person free from Samsara.
- Freedom from Sambanda with mind.

**For Jnani :**

- No mind at all. Therefore no problems = Jeevan mukti.
- So sweet mind continues to exist because of Prarabda karma.

**Jnani :**

- Not connected with any mind – continuation of mind is called Jeevan mukti.

- Duration of Jnanis mind – depends on bulb of Jnanis mind.
- That mind merges into total mind.
- No punar Janma for Sukshma shariram...
- Atma doesn't have one mind also.
- Big issue for others.. Merging / not merging irrelevant for Jnani – relevant for Ajnani.
- I was Atma / Am / will ever be Brahman.
- Mind will also come + go... Videha mukti.. Param padam prapnoti...
- Tatwa Viveka Prakaranam over.

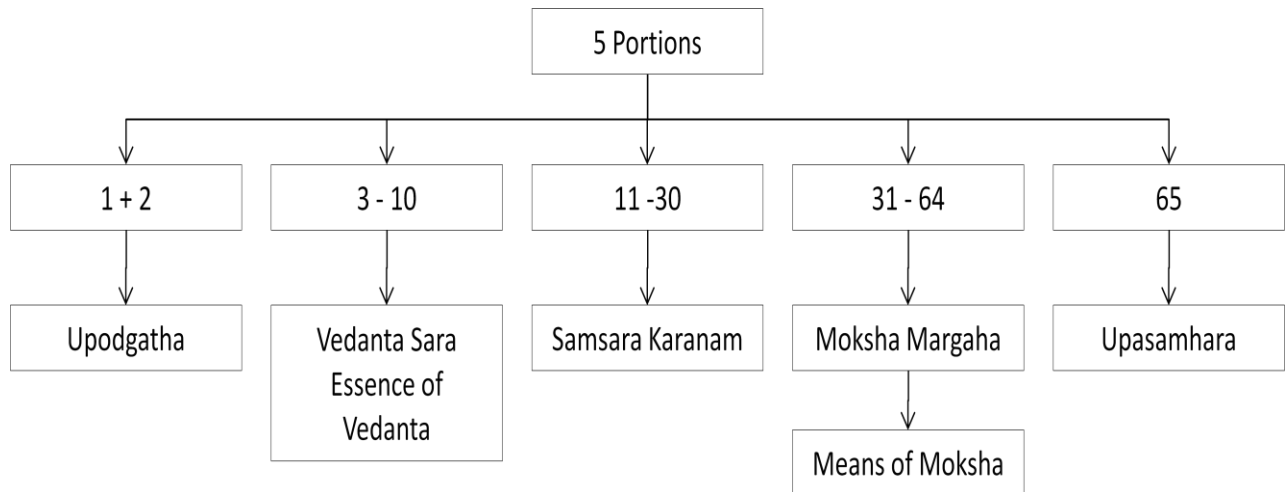
# **LECTURE – 20**

## Lecture 20

### Summary Chapter – 1 :

#### Tattwa Viveka Pranaranam :

65 verses

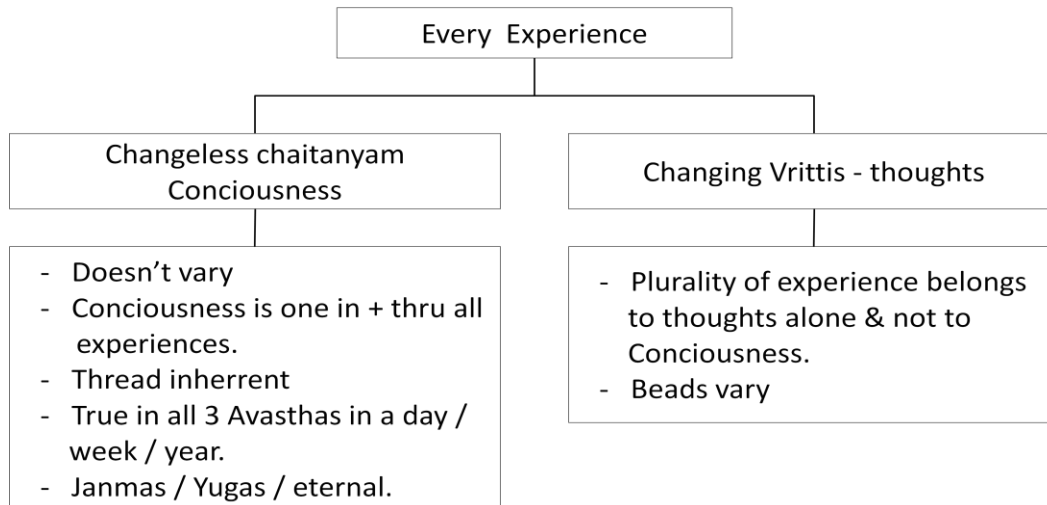


#### Verse 1 : Introduction :

- Namaskara to SrishankaraAnanda Guru.
- Intro to Tattwa Viveka
- Book for easy understanding for beginners.

#### Verse 2 : Vedanta Sara : Jivatma / Paramatma - Aikyam

- Jivatma – is also Atma.
- Paramatma is also Atma .
- Both experiencing one Atma only.
- Atma= SatChitAnanda .....



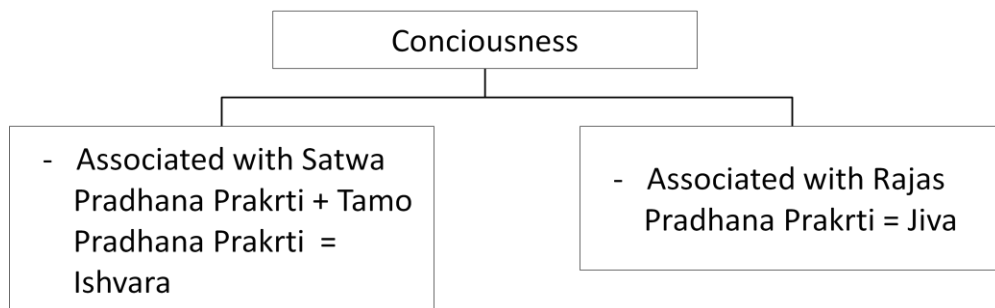
- Because it is eternal – consciousness is called Satyam / Sat eternal Consciousness called Sat Chit.
- Eternity = freedom from mortality = Ananda.
- Therefore Sat chit ananda is same in every Jiva.
- Differences belong to body / thoughts / mind... thought in mind.
- Mind is in body container.. Differences in container.
- Content Consciousness same in all.
- Same Consciousness is called Paramatma.
- Jivatma – minus limitation coming from container that Atma called paramatma or Brahman.
- Jivatma / Paramatma – Aikyam is essence of vedanta.

### Verse 3 – 10 :

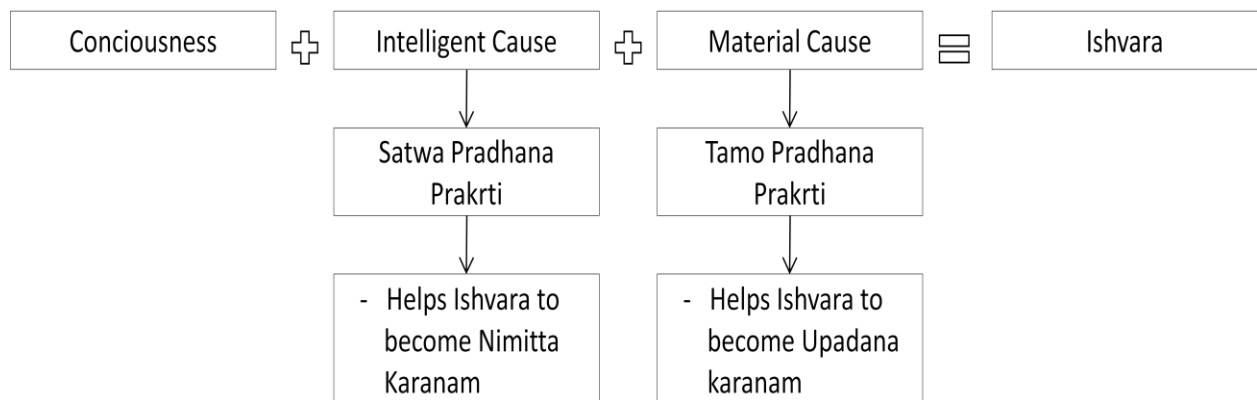
- To reveal Ananda svarupam....
- Atma Ananda because it is object of love since I love myself, atma is source of Ananda.
- Therefore Atma is all love.
- Nobody loves source of Dukham.
- Atma – Sat Chit Ananda Svarupa.

### 3<sup>rd</sup> Topic :

- Cause of samsara....
- Prakirti = Basic matter principle – inert matter principle...
- Satwa Pradhana Prakrti / Rajas Pradhana Prakrti / Tamo Pradhana Prakrti.
- Creation = 3 division of Prakrti + Brahman / Eka Atma Chaitanyam – eternal divisionless.

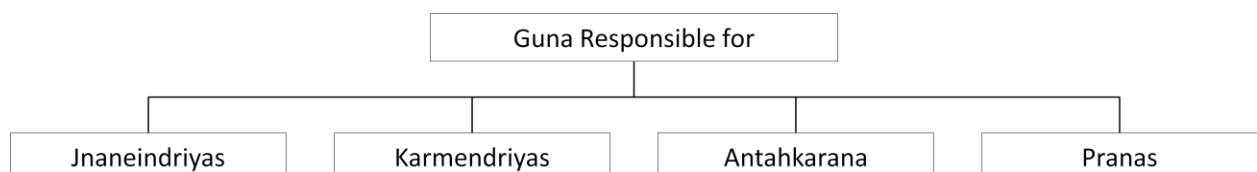


- Brahman by itself not “Jiva / Ishvara”
- Brahman with shirt of Satwa Pradhana Prakrti  
Coat of Tamo Pradhana Prakrti } Is called Ishvara
- Abhinna nimitta Upadana Karanam of world.



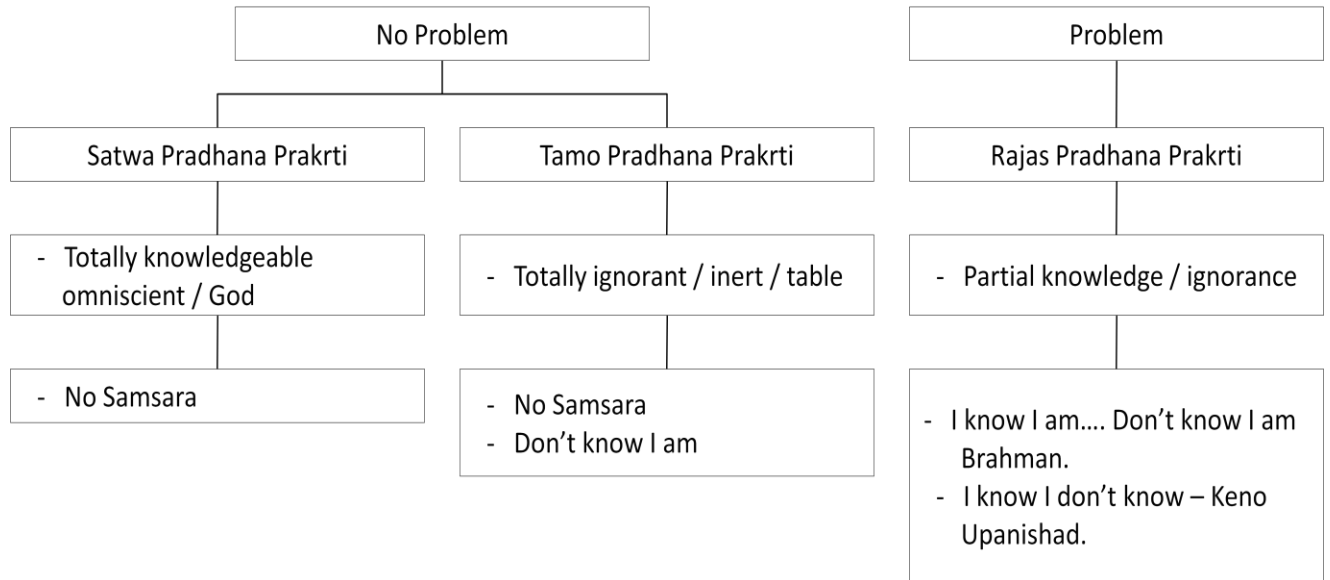
### Creation in Tattva bodha :

- 5 subtle elements + 5 Gross elements + All subtle bodies + all gross bodies.





- Ishvara / creation / Sukshma shariram/ Sthula shariram.. House ready...
- Require occupant Jiva = Conciuousness + Rajas Pradhana Prakrti - Varieties in this .
- Therefore Many Jivas.



- Everything in creation – trap....
- Raaga / Dvesha... struggle to aquire / struggle to run away – from Mind
- Running on + on....
- Worm from whirlpool to whirlpool....



Sthula / Sukshma Shariram

**Verse 11 – 30 :**

**Cause of Samsara :**

- Partial knowledge called Avidya due to Rajas Pradhana Prakrti.. Ideal for Adhyasa....
- Partial knowledge / ignorance is Karanam.

**Verses 31 – 64 :****4<sup>th</sup> Topic :**

- Means of Moksha. Central portion of 1<sup>st</sup> Chapter Punyam Required for Desire for Moksha, Should know I am Worm – helplessly caught in Samsara.
- Follow Duty + Dedicate to Lord.
- Karma Yoga - life ... Develop interest in Panchadasi.
- Need Someone to lift me in Soft Ground – Gives Guru, Teaches Shastra Upadesha.

**Initiation for Japa :**

- Pada puja / Dakshina / Mantra – 1008 Times.

**Here Teaching :**

- Mahavakya Vichara – Teaching Vedantic.

**Definition :**

- Jivatma / Paramatma Aikya Bodha ... Essential uneven but with Superficial Difference.
- Tat Tvam Asi – Vichara = Upadesha ...
- All topics in Shastra to understand this ....
- Avantara Vakyam – Non Mahavakya.
- Pancha kosha Viveka – To understand Tvam .
- My essential Nature is not Annamaya Kosha / Pranamaya Kosha / ....external vestures .....

**Who am I ?**

- Pancha kosha Vilakshana Chaitanya .

**Teacher :**

- You are Brahman.

- Finger should penetrate Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijñanamaya Kosha / Anandamaya Kosha .... Stop with Witness 'consciousness'.
- This process called Baga Tyaga Lakshana.
- Arrive at consciousness .... Leave out pancha kosha through Baga Tyaga Lakshana / Pancha kosha Vilakshana – Atma.
- I understand Tvam = Chaitanyam .
- Rajas Pradhana Prakrti = only container – Not me.

**Tad Pada Vichara : Ishvara has 3 parts.**

- Consciousness + Satwa Pradhana Prakrti + Tamo Pradhana Prakrti .
- Ishvara called Jagat Abinna Nimitta Upadana Karana – “ Creator “.
- Understand Tat - Pure consciousness principle – leave out Satwa Pradhana Prakrti / Tamo Pradhana Prakrti .....Only incidental Veshams of Ishvara .....Not Ishvara Svarupa. Only Temporary Vestures by Baga Tyaga Lakshana.
- Tat – Goes upto 'consciousness' principle.
- Consciousness – By itself not Karanam / Karyam .
- Arrive at one consciousness – which is neither Karya Jivaha or Karana Ishvara ....
- Only one Karya Karana Vilakshana Chaitanyam.
- Student Receives Massage not as TatTvamAsi.
- Student Receives as Aham Brahman Ashmi.
- Upadesha and Vichara part – 1<sup>st</sup> level of Moksha Marga called Sravanam. Sravanam Gives knowledge – Parallely produces Doubt – by intellect.
- Function of intellect is to Doubt.
- Doubting – Not – Sin / Mistake.

Healthy Doubting	Unhealthy Doubting
- I have not Received Teaching properly.	- Guru / Shastra / Wrong.

- Defect in Reception centre not transmission center .
- Inference – wet due to rain....

Doubt Understanding	Not Teaching
- Healthy	- Unhealthy

- Do not reject Guru Shastra – listen Again.
- Listen Until understanding is clear.
- Doubt by Nayayika.

#### **Sravanam – Definition :**

- Vedanta Vakyanam – Tatparya Nirnayaha.
- Arrive at central Teaching of Vedantic statement.

#### **Mananam – Definition :**

- Yuktitataha Chintanam .....Logically analysing to establish there are no logical falacies in Vedanta.

#### **Nididhyasanam :**

- Tatparyatha Anusandhanam.
- Dwelling on central Teaching – Not Annamaya kosha.
- Physical posture – irrelevant.
- Yogic Method – Time / Place / Asana / Body Posture / Physical posture has no Relevance in ‘Nididhyasanam’.
- Gayithri Upasana – During Sandhya ... Posture important See looking east.
- Upasana for Adrishta Phalam = Punyam.
- Nididhyasanam – Not Adhrishtam but for Analysing wrong notion.

- Where No Punyam Involved – Posture not important.
- Mind of Nididhyaska – becomes Refined .
- Deficiency in Sadhana Chatushtaya Sampatti - fructified.
- Mind – filter – Assimilate Wisdom.
- As Assimilation increases – Jnana Phalam increases ... Which can be experienced not Jnanam .

Jnanam	Jnanam Phalam
- Understanding	- Reduction in Frequency, Intensity and Response, experienced.
- Cannot be experienced.	- Can be experienced.

- Frequency in Mental Disturbances come down .
- Generally Peaceful – Occasionally Disturbed.
- Intensity of Disturbance – Reduced.
- Disturbance – Mental / Verbal / Physical – Lips Quivering.
- Mental Disturbance continues – for long time.
- People around do not Suffer / Private Nuisance.
- Reduction in Recovery period...
- Intensity – for Hours / Weeks / Years – 1967 You said this.
- Reduction of Frequency, Intensity and Response = Jnana Phalam.
- I am not able to claim Jeevan Mukti ....
- Frequency, Intensity and Response – Not Zero . Continue Sravanam.
- Once Frequency, Intensity and Response Down + listen to Vedanta ....
- I can Dissociate with Mind Itself.
- Intermis of Measuring Mental condition.
- Why do I connect My Freedom to My mental condition.

- I was / Am / ever free.
- Frequency, Intensity and Response – Let it come down or not .....
- No connection to Mental condition for My liberation.
- When I am detached from Mind, not concerned with Mind ... Mind Performs Better.